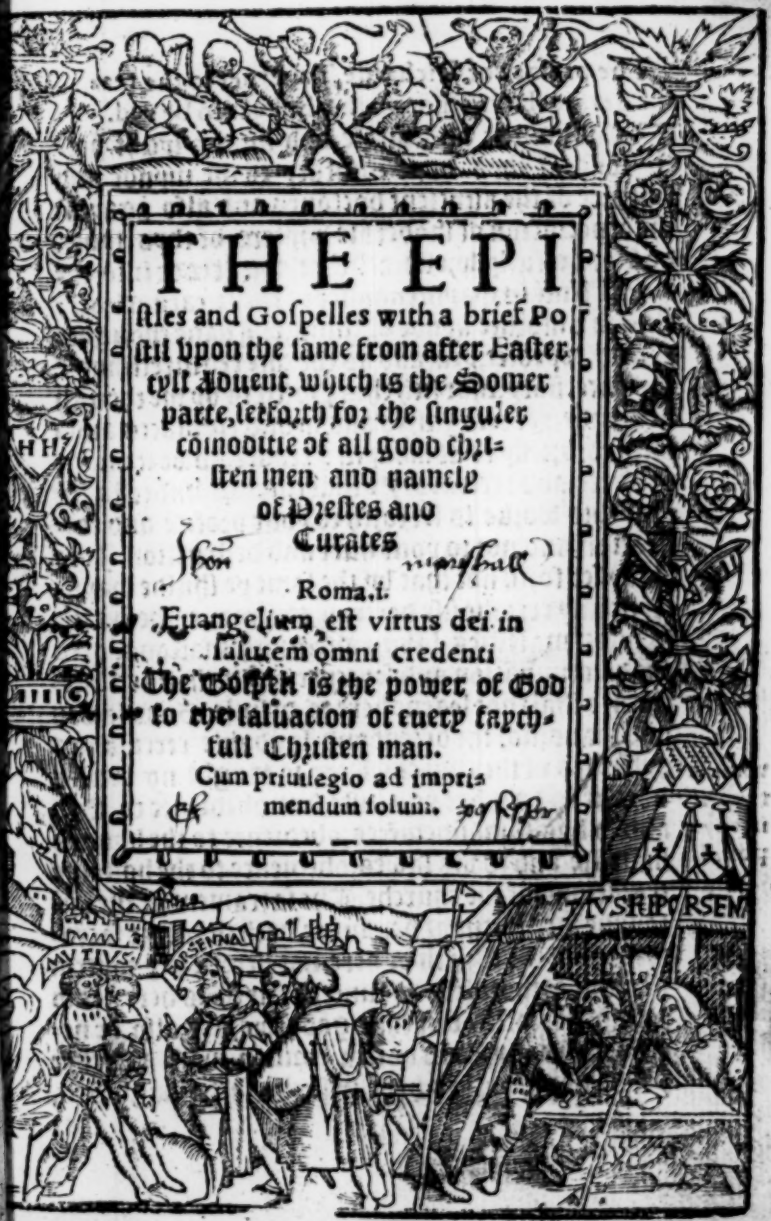

THE EPI

stles and Gospelles with a brief Po
stil vpon the same from after Easter
tyll Aduent, which is the Somer
parte, set forth for the singuler
cõmoditie of all good chris-
ten men and namely
of Prestes and
Curates

Iohn marshall

Roma. i.
Euangelium est virtus dei in
salutẽ omni credenti
The Gospell is the power of God
to the saluation of euery fayth-
full Christen man.

Cum priuilegio ad impri
mendum solum.

The preface of Richarde Tauerner to the reader, declaryng howe this boke is to be red.

FOrasmuche as diuerse and sundry lyght persons at thys daye contrary to the mynde and sentence of the auncient doctours and also agaynst the expectacion of moderate wryters of thys tyme, do wonderfully wreste all that they reade into the worste sense in mayntenaunce of theyr carnal libertie and dissolute kynde of liuinge: I haue thoughte it very expediēt, yea (and as the case requireth) more then necessary, that suth this Postil is by me though not made, yet recognized and in diuerse places augmented: briefly to admonysh ỹ reader, howe it ought to be red and receiued. Ye shal therfore vnderstand, that this worke is set forth to your profite and edification, and not to your hurt and destruction. It is I say set forth not that by the same ye shulde maynteyne any erronious doctrine contrary eyther to the kynges maiesties lawes and proclamations, or to the determination and sentence of ỹ catholike churche. Ye shall not learne here to despise Gods lawes and mans, nor the decent and laudable ceremonies and rytes of the churche. Here is taught no lawles libertie to do what you luste, but obedience to God and to hys cōmaūdemētes, obedience to the kynges maiestie and to his lawes, obedience to the holsome traditions of the churche. The sacrament of the aultar, the sacrament of penaunce with the other sacramentes of the church be here not heretically contemned, but catholikely auaunced. Fayth is here not so nakedly extolled, but that good workes also be necessarily requyred to be in a christen man. Neyther yet be good workes here in suche sorte magnified, that

what is taught in thys postil.

that sayth whiche ought to be the foundacion of the chrystē religiō is defrauded of her due place. Only this one thynge I require of you, that you woll not rashly iudge of a pece of the wrytynge wythout the hole circumstaunce, but that ye wyl delibrately conferre one place with another, and then I doubte not but if any sentence shall happen to be eyther obscurely or incircumspectly spoken, yet by the conference of places ye shall perceiue the true meanyng & sense of the same. Certeynly as touchyng myne owne opinion in maters concernynge the chrysten religion, I protest to all the worlde that as I submyt my selfe in all thynges to the censure and determinacion of the church, so I thynke it vnlawfull for any man of his owne priuate authoritie eyther to speke or wryte agaynst the same. Yet I wol not deny, but mans infirmitie shall otherwhyles erre. Hierome, Ambrose, and Augustine were men of excellent learnyng and alsō holines, yet some faultes escaped them in theyr wrytynges. Yea S. Austine openly retracted many thynges. This I dare say with sayne Austine. Erre in my wrytynges I may, but an heretique I can be none. For beyng ones admonyshed of my errour, I wol not obstinately defend the same, but submyt my selfe to the iudgement of the church. Which I wold hartely wyshe ỹ other wold do the same. Then these diuerse sectes of Anabaptistes, of sacramētaries, & of other heretiques shuld not thus swarme abrode. Then shuld ỹ chrysten church be in much more quiet thē it is. Then shuld Chrystes religiō be more truly kepte, and Chryste hym selfe better pleased wyth vs. Which thyng I beseche God, bryng to pas. Amen.

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MOst derely beloued bzethzē, Chzist e also ſuffered foz vs leauing to vs an exēple, that ye ſhuld folow his ſteppes, whiche dyd no ſynne, neyther was there gyle founde in his mouthe, whiche whan he was reuyled reuyled not agayne, whan he ſuffered, he thzeathened not but committed the vengaunce to him that iudgeth ryghtuouſly whiche his owne ſelfe bare oure ſynnes in his bodye on the tree, that we beynge delyuered from ſynne, ſhulde lyue vnto ryghtuouſnes. By whoſe ſtrypes ye were healed Foz ye were as ſhepe goynge aſtraye, but are now turned vnto the ſhepeherde and byſhop of your ſoules.

The ſermon vpon this Epiſtle. on lowe ſondaye.

THe Epiſtle of this daye (good chziſten people) whiche be the wozdes of ſaynt Peter doth put bezoze our eyes the liefe of our Lozd Jeſu Chzist to this intent and purpoſe that we ſhuld folow hym as a perfecte pzeſident and exemplar. Foz it is he whiche dyed foz vs, which hath done no ſynne, accozdyng to the ſaieng of the pzophete Eſaie, and in whoſe mouth hath bene founde no gyle noz deceipte. And whiche when any ſayde harme by hym, he ſayde no harme agayne. When he ſuffered, he dyd not thzeaten, but commytted the vengeaunce vnto hym that iuogeth iuſtly, that is to wit vnto God the father. No doubt God iugeth ryghtly, neyther regarding mens perſons (as doth the wozlde) neyther only after the outward wozkes but after the hart and outward wozkes to. And therfoze is gods iugement accozding to the trouthe as Paule ſayeth. Furthermoze it is Chziſte

whiche hath borne our ſinnes on the tree of the croſſe that oure ſynnes myghte be ſo by hym taken awaye and we beynge deade vnto ſynne ſhulde lyue vnto iuſtice. But what iuſtice? Truly vnto the iuſtice or ryghtuouſnes that procedeth of fayth which is from aboue. For we be healed of our ſynne by his woundes, by his paſſion, by his ſacrifising for vs. Wherfore this is the finall vſe of our delyuerance or iuſtification by Chriſt, that we ſhuld no longer lyue vnto ſynne, but vnto iuſtice and vertue. As though ſayne Peter wolde ſaye. Ye woll be Chriſtians who Chriſt hath redemed, than go to, it ſhall not becom you any
15 longer by diſobedience towardes youre rulers and ſuperiours to lyue vnto ſynne but vnto ryghteouſnes, to thintent ye maye be obedient vnto them and ſuffre perſecution, vexation, yea and death of them yf occaſion be gyuen, euen as Chriſt dyd. And this is euen the ryght vſe of Chriſtes paſſion, to lyue a newe lyfe & to become iuſt and righteuous in al our liuing. For as the Apoſtle ſayne Paule witneſſeth writinge to the Epheſians, we be the workmanſhyp of God created and made to do good workes. But to returne to the texte, S. Peter allegeth here vnto you (good people) the wordes of the prophete Eſaye, where he ſayeth, that by the ſtrypes and woundes of Chriſt ye were healed. O mooſte comfortable wordes. Bytter verely were theſe ſtrypes to oure Sauioure Chriſte, but they were ſwete to vs, ſo ſwete that without them we ſhulde haue ben in mooſt paynful miſery and anguyſhe. Let vs than neuer put out of oure myndes this mooſt comfortable tidinges this ſwete and merry Goſpell that Chriſt bare our ſynnes in his bodye

on

on the tree. This treasure I meane the knowlege of this thinge who so wanteth is moost nedy and pore yea he hath nothynge at all, For this is (no doubte) that preciouse perle that Christe speaketh of in the Gospell of Matheu, where he sayeth, that the kyngdome of heauen is lyke vnto a marchaunte man, sekynge goodly perles whiche whan he founde one precious perle, went and sold all that he had and bought it. Nowe thoughe thys thynge be playne ynoughe and apparaunt: ye with youre pacience I wyll declare vnto you what the moost excellent doctour of the churche saynte Hierome wryteth vpon this place. Surely (sayeth saynte Hierome) there is one perle moost precious of all, that is to wit, the knowlege of our Sauioure and the mistery of his passion and resurreccion, whiche whan a marchaunte man hath founde (as saynte Paule the Apostle dyd) he despyseth all the misteries of the lawe and prophetes and his olde obseruaũcies wherin he lyued without reproche. yea and he regardeth them no better than the parynges of his nayles or chyppes to thintent to wynne Christe vnto hym. This Christe as Jhon baptist witnesseth) is the lambe of God whiche taketh awaye the synne of the worlde. Where as before his commynge we were as shepe wanderyng without a shepherde but now by fayth we be conuerted vnto oure sheperde which is the onely good shepherde, and vnto the byshop of our soules which is eternall, alwayes mediatoure and intercessoure for vs; alwayes presentynge and offerynge hymselfe for vs. Let vs than good people folow his conuersation; Let vs beare paciently al thinges for the loue of

The wordes of S. Hierom

hym, which hath suffred so many tribulations and extreme paynes for vs. Let vs not synne wylyngly Let vs not speake any vntrouthe, fraud, dissimulation, and lyes. Let vs not curse, if any say euyll of vs. Let vs not threathen if any do greue vs. Let vs giue vp al vengeaunce vnto God. Let vs remembre the good whiche he hath done vs by his glorious passion, that we maye be deade with him as to him, and mortified by his spirite as to vs. Let vs lyue no more in beastly wise to our selues but in most clenly sorte to him, which is our iustice, for we be the shepe whiche he hath conuerted from wandering forthe of the right path, from errour and infidelitie, vnto faith He is our shepherd, let vs worthely folow him vnto the pasture of lyfe. He is our bishop, our mediatour our intercessour, our oblation. And how do we feare that we shulde not be exalted to his glorye Let vs haue this fayth that none is refused which foloweth hym mekely and pacyently. Who soeuer hath this fayth can not perysshe, yea there was neuer so great a synner but that this mediatour and raunsomer hath satisfied for him, if being truly cõuerted and penitent for his synnes he be garnished and cladde with this fruteful faith and brenning charitie and hope in him which is our only sauiour and redemer. To whom with the euerlasting father of heauen and holy goost be glory without ende, in secula seculorum. Amen.

¶ The gospel on the seconde sonday after Ester day. The. x. Chapter of Jhon.

Thargument

Christ

¶ Christ is the true shepherde.

Iesus said to his disciples. I am the good shepherde. A good shepherde giueth his lyfe for his shepe. An hyred seruaunt, and he whiche is not the shepherde neuther the shepe are his owne, seeth the wolfe come and leueth the shepe and fleeth and the wolf catcheth and scattereth the shepe. The hyred seruaunt fleeth because he is an hired seruaunt, and careth not for the shepe. I am the good shepeherd and knowe my shepe, and I am knowen of myne. As my father knoweth me, euen so know I also my father: And I geue my lyfe for the shepe, and other shepe I haue, whiche are not of this folde. Them also muste I bringe, and they shall heare my voyce, and there shall be one folde and one shepeherde.

Ego sum pastor bonus.

The sermon vpon this Gospell.

In this Gospell good people our Lord doth shewe vs, that he is the true and right shepherd. And it is good reason, for he only hath giuen himselfe vnto the death, and hath quyckened all his shepe. He alonly doth nourish with his doctrine all his shepe with the fode of euerlastinge life. yf the wolfe doth come, that is the greate deuell of hell or any of hys members, he neuer forsaketh his shepe but doth defende and delyuer them from the force and myghte of the enemye, for he is stronge aboue al, and is more myghty then all. And also the shepe be his, for he hath bought them with a greate price, whiche is aboue all prices. Wherfore he loueth them accordinge to the price, that is to say, more than any thought can thinke or tonge expresse. And he hath not alonly boughte them againe, but he hathe made and created them

them, so that they be his owne hande workes and his owne shepe. He surely is the shepherde by whome all thinges bene made. Wherfore naturally he can not hate them. He is no forgetfull shepherde, but a shepherde knowing al, he can forget nothyng. For as the eternall father knoweth all: so in lyke maner he knoweth al. As the father eternal knoweth all in giuing him al, in lyke maner he knoweth his shepe in giuing them al. For he gyueth the lyke, wisdom and myght. Yea and suche lyke, wisdome, and might, as is aboue the capacitie of the world. For those that be according to the worlde be but shadowes of them. And by this wyse which surmounteth the world, his shepe know him. This is the good herdmā giuing life to all knowing al which is almighty: But the hired shepherd is none suche. He doth not dye for his shepe, he doth not gyue them lyfe. Yea when the wolfe commeth he doth leaue them forasmoch as they be not his owne. He hath neyther made them nor yet boughte them agayne. He therfore renayth awaye, and letteth them be loste: and deuoured with the wolfe, and fynally goo into euerlastyng dampnation. He is vnmighty. He is ignorāt & cleane vnlyke vnto the good herdmā Furthermore this hired shepherd hath but a litle and a particuler flocke. But the goodherdmā hath a gret flocke, he hath the flock of the nation of Israell and of al other nations. He hath ỹ vniuersal flock. which from daye to daye he leadeth and gatherith to gether that they maye here his swete voyce and his holye doctrine whiche is the doctrine of the gospell) tyll tyme that all the worlde shall be but one flocke, and that there be but one herdman, whiche is our Lorde

Iesu

Jesu Christ, as it is sayde here. And there shalbe made one shepecote and one heardman. Now by this parable good frendes we be taughte and enformed of the true office of Christ, and wherfore he came into this worlde. Hys office wherunto he was sente of his father was to teach vs and also to saue vs. As touchynge his doctryne and teachynge. who euer in fedynge of hys flocke was more vigilant, more busy, more paynefull than he was. Who euer ministred to his shepe more diligently the foode of the euangelicall veritie. All that herde hym speake and preache were astonyed vpon hys doctrine. For he taughte them not after the fashion of the scribes and pharisees which neuertheles were the great doctours and learned men of the lawe but as one hauynge a wonderful grace and authoritie. Yea euen the verye enemyes were compelled to testify of him that he taught the waye of God in truthe, as appeareth in the. xxii. chapter of Matheu. Neyther dyd Christe only teach hys shepe, that is to saye, those that folowed hym lyke shepe that were well nere lost, but he also healed them bestowynge euen hys very lyfe for them. For I praye you dyd he not dye for our synnes. Was it not he only whiche with his bloude washed awaye the fylthynes of oure synnes. Yea doubtles. But who be these hyrelynges whyche whan they se the wolfe come to deuoure the shepe they runne theyr waye? Surely these be those whych preach the worde and that also purely and syncerely, but they preche it for lucre, for honoure, for glorye, or for the belyes sake. These I saye be no true herdmen but hyrelynges, for they dryue not awaye the rauenous wol-

nes that is to saye the deuyll and his lymmes I meane the Antichristes which persecute and deuoure Christes flocke, but as sone as persecution and trouble for the worde commeth, anone they are goone. Of these do the prophete Jeremye speake, sayenge. Wo be vnto the shepeherders that destroye and skatter my flocke. I wyll therfore vysyte the wyckednes of theyr ymaginations. It is true that the Apostle wryteth. Qui episcopatum desiderat bonum opus concupiscit. that is to saye. He that desyreth an ouersyghte or a cure ouer a flocke (whyche after the greke worde is called a byshoprych) coueteth a good worke. Lo sayeth saynt Hierome wrytynge to Oceanus) the Apostle calleth a byshopryke a worke and not a dygnitie, a laboure and not a deyntenes, a worke whereby through humilitie he muste be lowly & not to swelle in pryde. For a byshop or curate must be fautles, sobre, full of good doctrine, not gyuen to foule and fylthy gaynes, but meke, diligent, full of charitie accordynge to the exemple of Christ the hygh and supreme shepeherde of all and the shepeherde of sheepeherdes whyche as this gospell sayethe gaue hys owne lyfe for the sauegarde and health of hys sheepe that is to saye of all vs that folowe and beleue on hym. Wherfore my brethren and systers to conclude howe happy be we for to haue suche a heardman & for to know to loue, to folowe, to heare his sweete voyce that gyueth lyfe, to heare his doctryne, to be refectioned and fedde with the meate whiche geuethe euerlastynge lyfe, to haue wysedome and myght that surmounteth the worlde by the sayde our heardmen, lyghtnyng vs in hym by fayth, drawynge vs to hym by hope, & inlamynge

Ierem. xxiii.

Episcopatus quid sit.

flammyng vs by charitie. Unto hym therfore be glo ry in all the nations within the compasse of the earth for euer and euer. Amen.

The Epistle on the.iii.sonday after easter. The first epistle of saint Peter the.ii. Chapter.

Thargument.

☞ Peter exhorteth to laye aside all vyce, to abs steyne from fleshly lustes and to obeye worldly rulers.

DEarly beloued brethrē, I beseech you as straungers and pilgrems/abstaine from fleshly lustes which fyght against the soule, and se that ye haue honest conuersation among the gentiles, that wher as they bakbite you as euyl doars, they may se your good workes, and prayse God in the day of visitation. Submytte your selues therefore vnto all maner ordinaūces of man for the Lords sake, whether it be vnto the Kynge, as vnto the chiefe heade: other vnto rulars, as vnto them that are sent of hym/ for the punishment of euyl doars/but for the laud of them that do well. For so is the wyl of god/that with wel doynge ye maye stoppe the mouthes of foolishe and ignoraunte men: as fre, and not as hauynge the liberte for a cloke of maliciousnes, bnt euen as the seruauntes of God. Honoure al men: Loue brotherlye felowshyp. Feare God, honoure the Kynge, Seruaūtes obey your masters with feare, not onely yf they be good and courteous, but also thoughe they be frowarde. For it commeth of grace in Christ Jesus our Lorde.

This Epistle, good christian brethren & systers is very excellent and notable. For in it is handeled the seconde part of christianite that is to wytt: howe in this lyfe, after we haue ones receiued and taken the euangell or glad tidinges of oure saluation (whyche thynge we call commonly in englysche a gospell) we ought to lyue. In the processe that goeth before this epistle, saint Peter taughte and shewed the other parte of Christianitie, whiche is of faythe and howe we ought to beleue the gospell and also howe we be edefyed and buylded vppon Christe the corner stone, whereas before that tyme we were the' chyldren of vengeaunce, and as abiectes and' castawayes in gods syght but now we be made the chyldren of god by christe. Whiche treasure truely saynt peter dothe extolle and lyfte vp with prayses aboue measure, so that it were well with vs, yf after the knowledge of so greate riches we might be lycenced forthwith to departe out of this miserable lyfe. But forasmuche as we dye not by and by after the receiuinge of so great commodities and felicities, therfore nowe doth saynt peter teache vs howe and by what meanes we shuld lyue here in earth that we dye not eternally.

For Satan our mortall ennemye neuer slepeth but euer watcheth that he maye either quite and cleane plucke vs from gods worde, or at lest kaye that he myght werye vs and make vs slouthfull and negligent in doinge of good workes. For assuredlye it commethe so commenlye to passe, that forthwith when we heare by the preachinge of the gospell, that we be set at peace with God & iustified in his syghte by only faith in him, then no man wil do any longer

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any goodnes at al, whych thynge no doubte chaunced euen in saynt Peters tyme. By reason wherof he toke occasion to wryte these thynges concernynge the institution of the christiane lyfe. As thoughe this holy Apostle Peter wold say. Good brethern syth ye haue now receyued the gospell, and syth ye be iustified by fayth in Christe, now it shalbe very good and necessarie for you to goo about to redresse your maner of lyuing, and to absteyne from carnal and fleshely desires and lustes. But it is an horrible thynge to be spoken, that fleshly desires and lustes do not cease no not in the iustified persons. Yea we se by daily experience that then more and more carnall desires do breake forth, not bicause this faulte commeth by the gospel, as many enemyes of the Gospell and papystes blasphemously do allege, but bycause Satan is the enemy of the gospell and of the iustice whych the gospell teacheth. Ye doubtles neuer slepeth though we slepe neuer so soundly & carelessly, but lyke a rorynge lyon he runnyth and leapeth about, seakyng whome to deuoure as thapostle S. Peter dothe testifie in the ende of this firste epistle. But forasmoche as the power of desires and lustes is so great yea and that after iustification receyued, saynt Peter vseth certein warlyke wordes wherwith he expresseth the strength and power of these carnal & worldly desires, which he sayth do warre against vs and (as the greke worde purporteth) do dayly exercise with vs a pyched felde, which thynge the scripture otherwhyles calleth the conflycte of the flesshe, and of the spirite, against whiche no outwarde workes can do any good. As the holy fathers also haue

The occasiō of this epistle

i. petre. v.

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confessed and complayned of them selues. For sayntē Hierome him selfe when he sought euery where a pre sent remedy agaynst the desires of the flesshe, at last af ter longe deliberation departed into the woode, trus tynge that by thys meane he shuld eschue and shake of from hym hys carnall and fleshlye desyres, but it would not be, for euen in his very mysery and ver ation of hys bodye whiche he toke vpon hym selfe for that purpose, he yet thought he sat at Rome amonges the romayne ladies and fayre wenches, and that he daunced with them. Wherfore syth here in thys lyfe it is not in our powers vtterly to do away carnall de syres: the holye fathers and prophetes desyred with hygh lamentacion that they myght be lycenced to de parted out of this vale of teares to the heauenlye, and perfyte ioyes.

Note this exā ple of S. Hiero.

For here they thoughte them selues onelye straun gers & as pylgrems or wayfarynge men. Whych thin ge thapostle paule in his seconde epistle to the corin thians doth wonderfully wel declare, writing on this wyse. We know, sayth he, that yf our earthy mansion of thys dwellynge were destroyed, we haue a buyl dynge of God, an habitation not made with handes: but eternall in heauen. And therfore sigh we desiring to be clothed with our mansion which is from heauen so yet yf that we be found clothed and not naked: and so forth. Now suche straungers sayntē peter here wyl leth vs to be, whyche ought contynually to loke vp to contende, and laboure thyther, settynge aside all earthlye thynges, all cares and worldlye desyres, and euer to stande redye in hope to be delyuered oute of thys our earthly tabernacle or hostrye, and to en

ioye

toye the euerlastinge inheritaunce. Howe beit yet in the meane season good people, we teache not as doo these Anabaptistes, that he that hath ryches, shoulde cast them awaye, but that he cleaue not in harte vnto them. lyke as other places of holy scripture do teache vs and namely this present epistle of sayncte Peter, whiche by a symplitude of straungers or pylgrymes doth declare vnto vs, that in the hoolye of thys presente worlde, we shoulde be in loue with nothynge, we shoulde vaynly and ambicyously requyre nothyng that is in our hoostes house whyche is the worlde, euen noncotherwyse, than a straunger, a pawmer. or waykaryng body doth, which knoweth that nothing in hys inne or lodgynge doth partayne vnto hym, but onely maketh hast homewarde into hys owne countreye. Now they whiche be in loue & admiration with any thynge in this worlde: they cannot be called forenners, straungers, or pylgrimes, but cytizens and inhabitantes of this worlde. Wherefore it is great folly now amongest christen men to be in loue wyth the thynges of the worlde, & to seke pleasure in carnal desyres, syth suche thynges belonge no more to christyans. But I praye you what vyces dothe sayncte peter call here delyres. Surely not onely those grosse faultes, but also the inward croked affections, which doubtles be the verye causes of those outwarde and grosse vyces. Sayncte peter therfore wrytyng especyally to the Jewes which were dispersyed abrode in dyuers countreyes and by them vnto vs Englyshe me and to all others ryghte tenderlye exhortethe theym ecallynge them hys moost dearely beloued brethren to abstayne as forenners and pylgrymes, from all

Flesshly lustes, that is to wit, all vices, whyche of nature do sticke to the flesshe, whiche vices do kepe continuall warre and batell against the soule and spyrite of man that euermore tendeth and laboureth to do the will of God. And he wylleth them that they haue honest conuersacion amonges the Gentyles or paynems which worshypped false Goddes amonge whome at that tyme when saynte Peter wrote thys epistle the christen men lyued. Saynt Peter therfore wyll not that christen men shulde departe from the panyms, but that they shulde lyue honestly amonges them, to the intent that where as they backbyte them as euyll doers, they myghte se theyr good workes & myghte prayse and glorifye God in the daye of visitation, that is to saye, that the paynyms beynge more

in the daye of visitation,

yghtly instructed and taught by the honeste lyfe of the christians, myghte by gods visitation be called also to the Gospell, and so to haue a better opinion and iudgement of gods worde, which thynge in dede came to passe in the primatiue churche by the godlye exemple of the good Apostolicall fathers and christen people in Rome and els where. Where as nowe the paynims and infidels as be turkes and Jues be rather plucked frome the Gospell then allured vnto it by the exemple of those that woll neuertheles be called the successors of Peter and Paule and the vicares of Christe. Wherefore it is to be feared, leste God wyll visite them, not by heapinge vppon them hys benefytes and graces which they refuse and neglecte, but by pourynge vpon them his iuste yre and vengeaunce accordynge to theyr desertes. Be you subiecte therefore good christen people to the worde

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of God. Obeye we his commaundementes taughte vs there. Let our lyght shyne before men and namely before the proude phariſees and infideles whiche thynke there is no God that they maye se our good workes and honeſt conuerſacion and glorify our father in heuen. Let vs ſubmitte our ſelues, accordinge to peters counſayle here, vnto euerye humayne creature, that is to saye, vnto all ciuyle ordinaunce or power whyche mortall men do admynyſter, and that euen for our Lordes sake. For it pleaſethe oure lorde we ſhulde ſo do, leaſt our conſcience ſhoulde be defyled with synne thorough diſobedience. And here maye ye lerne good people/ that when ye obey the head ruler of the common welthe, yea do pleaſe god by thys obedience, Be obediente therfore ſayth ſaynte Peter whether it be vnto kynge, as vnto the chefe heade or vnto rulers as to them that are ſente of hym for the punyſhment of euyll doers. And ſurely as writeth paule, whoſoeuer withſtandeth power reſiſteth the ordinaunce of God. For he is the officer of God to take vengeaunce on them that do euyll. Math, vii

Wherefore ye muſt obeye (ſayeth paule) not only for feare of vengeaunce, but alſo bycauſe of conſcyence. For as it folowethe here in the texte, ſo is the wyll of God, that with well doynge, ye maye ſtoppe and put to ſcilence the ignorance of folyſh perſons. whyche otte[n]tymes iuge of ſuch thinges as they vnderſtand not and which eſteme the goſpell and the worde of god by the maners of the imbracers thereof. whyche of frayltye many tymes do fall into fowle vices, and do not eſteme it by the owne proper nature. Where as in dede it is the power and vertue of God to the roma, xiii roma, i.

helth and saluation of all them that beleue. Let vs then good christeue people so be free and vse the libertie of the Gospell, that we haue it not for a clooke of nawtynes, worknynge vnder the pretence of it, all lewdnes accordinge to oure foule lustes and desyres as many called gospellers and ghoostly brethren do whiche be in dede no gospellers but babblers no true brethren but false brethren, no Christians but anti christes and sklaunderers of Gods holy worde. Let vs than be no fayned christians, but righte christians and true seruauntes of God. Let vs honoure and haue in reuerence all men. Let vs loue brotherhoode not brotherhode of monkes, fryers, nunnes, and suche other cloystered and disguysed people whiche vnder the cloke of fraternitie or brotherhode, deuoure poore wydowes houses and the lyuynges of other in their fraytres, and of whom the christen people been so ly mocked and seduced whyle they perswade theym that they can do no better, then be of theyr brotherhode, whiche in dede is nothynge elles but a swarme of ydle dranes that lyue not by the swete of their face as Goddes commaundemente byddeth them, but by other mens labours vnder the cloke of longe prayer, but let vs loue suche brotherhode and fraternitie as Goddes worde alloweth, whiche is that we shulde loue one an other after a gentle and christian maner all lordelynes and proude lokes layde downe, and when we make a dyner or feaste, not to call the ryche whyche may quyte vs agayne but our poore christen brethren and systers which can not acquyte vs, but our father in heuen shall acquyte it vs. This is verely the brotherhode that our maistre Christe allow

Fraternitie.

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eth, and that his disciple sainte Peter doth here speak of. Let vs than feare God whiche doth prosper oure obedience and helpeth vs that we may truly honoure all men, that we maye loue brotherhode, and gyue due honoure to oure kynge wyche is oure supreme hedde nexte vnder Christe, none excepted, nether bysshop of Rome nor other. For if there were, saynt Peter wolde not haue passed it ouer with silence. Neyther is it to be thoughte that peter whiche was one of Christes Apostles and of the chefeste, knewe not the bysshoppe of romes power or his owne power. He knowledged no such supremacye as the bysshoppe of rome doth chalenge vnto him in that he is saynt Peters successoure. Sainte peter byddeth vs here feare God and honour the kynge. yf the bysshoppe of rome were to be honoured nexte God and before kynges why doth saynt peter set the kynge nexte to god. yea why doth he speake nothinge at all of the bysshop of romes authorite. So ye se that saynte peter maketh nothinge with the bysshop of rome, and yet he sayeth he is his successour. But what shulde I speake more of this mater. I doubte not but longe agoo there is none of vs but regardeth the bysshoppe of rome none otherwyse, then an other bysshop in his bysshoprych ought to be regarded. Let him medle with his owne flocke. with vs he hath nothyng a do, any otherwyse than one christen man hath to do with an other. Let vs therfore charitably pray for hym, that he may execute his office in his owne diocese and not entre in to other mens offices. Let vs than honour our kinge nexte vnto God, as our supreme hedde, accordinge to saint Peters counsaile in this Epistle, and accordinge

to the aduise of saynt paule in the place before alle-
ged. Let also seruauntes obey theyr maisters, noton
ly yf they be good and courteouse, but alloo though
they be rough and frowarde, not doynge seruyce to
Ephes vi the eye as paule sayth wrytynge to the Ephesyans
and as they do that go aboute to please men, but as
the seruauntes of Christe, doynge the wylle of god
from the harte wyth good wyll, seruynge god and not
men For so is it thanke worthy, sayth saynt peter.
Hytherto haue we shortly declared vnto you the mea
nyng of this epistle. Now we therfore good people yf
ye woll be true chrystyans, yf ye well be true faithfull
persons, boaste not of your fayth in wordes, but de-
clare in your dedes and workes. that ye haue the feith
of Christe. Let vs shewe our beleue in such workes
as this apostle saynte peter doth here exhorte vs to
and than shall we vndoubtedly haue the ryght beleke
and fayth in Iesu Christ, which in whom soeuer it is
Mat xiii, in, cannot but bryngе forth fruyte in due season euen
as sede doth that is sowen in the good grounde, some
an hundreth folde some syxty folde some thyrty folde
And this fayth thus garnished with the workes of
charitie shall iustifie vs and make vs the chyldren
of god and inheritours of his heuenlye kyngdome,
Math xxv which was prepared for vs before the begynnynge
of the worlde by the father of heauen, to whom with
the sonne and holy goost be glorye and prayse euer
lastynglye, Amen.

¶ The gospell on the thyrde sondaye af-
ter Easter. The. xvi. chapter of Jhon.

Thargument

Of the ghostly raigne and kyngdome of christe.

Iesus

IEsus sayde to his disciples. A lytle and ye shal not se me, and agayne a lytle, and ye shall se me for I go to my father. Then sayde of his disciples one to another, what is this that he sayth vnto vs, a lytle and ye shall not se me, and agayne a lytle and ye shall see me, and that I go to my father: They sayde therfore what is this that he sayeth: a lytle. We wote not what he sayth. Jesus perceiued that they wolde aske hym, and sayde vnto them. Ye enquyre of this betwene youre selues, because I sayde a lytle, and ye shall not se me, and agayne a little and ye shall se me. Verely verely I saye vnto you, ye shal wepe and lament, but the worlde shall reioyse. Ye shall sorowe, but your sorowe shalbe turned to ioye: The woman whan she trauayleth hath sorowe, because her houre is come. But when she hath brought forth her chylde, she remembreth no moore the anguisshe for the ioye, that the man is borne into the worlde. And ye nowe therfore haue sorowe, but I shal se you agayne, and your hart shal reioyse, and your ioye no man taketh from you.

The sermon vpon this Gospel.

IN the Gospel of this daye, good christen people, it is first to be considered of vs, how our sauiour Christ ascertayneth his louinge disciples of hys crosse and passion that he shulde suffre for the raunsomming of the worlde, and also of his most glorious vprisinge againe from death to lyfe. And furthermore howe he sheweth by his vprisinge or resurrec-

tion he shulde begynne his raigne and haue a com-
ming to his father, And assuredly, the preaching and
fore shewyng hereof, was righte necessarye for the A-
postles of Christe to be often taught and dryuen into
theyr heades. For the fleshe (as Christ sayth hymselfe)
is weake, and agayne the articles of Chrystes reli-
gion be suche, that they surmount the sklender capa-
citie of mans wit, neither can they easelye be percey-
ued, This is the cause, why Christe lyke a faythfull
maister neuer ceaseth to dryue into his disciples hea-
des the summe and content of our fayth, to thintente
he myght fully execute thoffice that he cam for. This
then is his sentence and mynde, which he declareth to
his disciples. Within a lytle o you my louinge sco-
Math, xii. lers and disciples. I shalbe betrayed vnto the Jues
as I haue oftentimes heretofore shewed vnto you
that I shoulde be condempned, scourged, bobbed. and
at last nayled to the crosse. And bycause lyke as
the prophet Jonas was in the whales belly thre dais
and thre nyghtes I muste lykewyse be buried in the
Christes reygne. grounde for the space of thre dayes and thre nightes.
Therfore for a lytle whyle in dede ye shall not se me
But againe after a lytle whyle, that is to wytte, the
thyrde daye after whan I shall ryse agayne, ye shall
verely se me, how be it, that shall not be longe, for I
must awaye to my father and begynne with hym my
ghostlye raygne. Lo deare frendes with suche wor-
Ephesi, i. des Christ teacheth his Apostles what maner thynge
his kyngdome shulde be, and howe the commynge is
to the same. Verely the kyngdom of Chryste is none
other thing thā that Christ hath cōquered the worlde
synne, death satan, and hell, and furthermore hathe
taken

taken of his heuenly father all power both in heuen and in earth in such sorte, as henceforth, he is ordeined to be the moest mighti kynge ouer the mount Syon, leadynge and gouerninge his subiectes in moost toy all wyse with the holy spirite of comforte. Into this his kingedom it behoued him to entre by the crosse, by shedyng his moost precious bloude and by death, like as the prophet Dauid longe before had prophecied of hym, sayeng, he shall drinke of the floud in the way and therfore he shall lyfte vp his heade. And yet this spirituall kyngdome was not moche knowne to his Apostles. For they thoughte that the kyngdome of Christ shulde haue ben rather a worldly and an outwarde kyngdom. which thyng they styll loked for, vntyl the tyme that the spirite was gyuen them whyche taught them the vndoubted knowledge hereof, and how they ought to come therunto and to gette it, and how to dwell and continue in the same. If we therefore be in lykewyse mynded to entre into his kyngedome, and by Cryst to vanquysh synne, death Satan, and hel: we must nedes knowledge & take Christe for our hygh lorde and sauioure, for our kynge and bysshop, faithfully beleuing that we be made at one again with the father of heauen by his precious bloude and in sufferynge and doing the thinges that Paul speaketh of where he sayethe. If we shall suffre togyther with hym: we shall surelye also raygne with hym. Psal. iiii. Psal. cx. 1. Tim. ii.

Second, we haue here an exemple of oure naturall blyndnes set forth here vnto vs by the blyndnes of thapostles. For loke how lytle they attemed the mistery of the gospell without the holy goost: so lytle cā we also attayne by oure owne powers to iustice or An example of our ignorāce.

soule

soule helth. But let vs consider out of the verye texte the rudenes and ignorauncc of the Apostles. Christe had shewed them that after a lytle whyle they shulde not se hym, and also after a lytle whyle they should se hym agayne, for he muste go to his father. This surelye must nedes be vnderstande of his deathe and resurrection, and of his spirituall kyngedome. For what is it to go to his father, but to fulfyll all thynges whych were appoynted for hym to do (as it is declared in the Epistle to the Ephesians) and by his holy goost to exalte glorifye and saue mankynde, or to speake the wordes of the prophete, to geue gyftes to men. But I praye you how dyd the Apostles vnderstande this? They reason with them selues what meaneth this that he sayth, after a whyle ye shall not se me: and agayne, after a whyle ye shall see me, we knowe not saye they, what he speaketh. Lo lo, the Apostles doo here confesse theyr ignorauncc and that they atteyne not to the wordes that Christe spake, albeit he had spoken oftentimes before, of his crosse death and resurrection vnto them. Wherefore it is not a lytle to be wondered at, what the Pelagyans and such other heretikes meane, whyche fyghte so strongly for the defence of their owne naturall and carnall power, lyth they se here so openly that the Apostles them selues, whiche had christe conuersaunte amongest them, could not by theyr owne proper power, before the holye goost came vnto them, vnderstande the spirituall kyngdome of Christ. So that it well appeareth that whyle they wyll be teachers of other, they be them selues full of all blyndenes and depe ignorauncc. This therfore is the intent of this

What it is to go to the father Ephesy, v, Psal lxvii

place

place, that the flesche in such thinges as pertayne to iustification can do no good, onles the holy goost being communicate by the worde be receyued of christen men. For as the prophet Jeremy recorded, they shalbe taught of God and not of themselues. Jer. xxxi.

Thyrdly, Christ doth preuent his apostles when he espied them not to attayne his wordes, and for that cause desirouse to aske hym the meanynge of the same, sayenge vnto them in this wyse. Of this ye do question amonges your selues that I sayde, a lytle, and ye shall not se me and agayne, a litle, and ye shal se me. Verely verely I saye vnto you, ye shall wepe and lamente, but the worlde shall reioyce. Ye shall sorowe, but your sorowe shabe turned into ioye. Lo how Christ tenderely his apostles, he shaketh them not of for their rudenes and ignorannce, but moost gentlye instructeth them, shewynge them, howe his former wordes ought to be vnderstande, sayenge vnto them in this wyse. ye shall wepe and be sory, but why: bycause ye shall se your Lorde and maister taken lyke a theefe and murtherer, nayled vppon the crosse, and put to death. Than shall sorowe beginne, and principally this shall encrease your sorowe, that the worlde shall reioyse at your aduersitie and your maisters trouble. And lyke as Christ had spoken, so it came to passe concerninge both his owne crosse veratiō and heuines and also his apostles. For do ye thynke it a lytle veration vnto him, when that he was reuiled and vpbrayed of the Jues sayenge vnto hym. let God delyuer him, if he woll haue hym, I passe ouer with silence the thinge that he himself complayneth of, where he sayeth by his prophete Dauid Crosse and persecution Psal. xxi.

C.i. I am,

I am a worme & not a man the reproufe and gestyng stocke of men and the refuse of the people. As manye as beholde me mock me, they shake theyr' heades at me. What is this but to cast Christ into trouble and heuines and not only hym but also his Apostles and louyng frendes, which folow his doctrine. And albe it Christe doth specially in this place speake of the tyme of his ownecrosse whiche shulde be the occasion of weping & mourning to his apostles, yet his minde was hereby, to shewe what state and fortune is to be loked for in this world vnto al true christians. True christians no doute can not but suffre in this worlde much displeasures and vexation, wheras the wicked persons and suche as care neyther for God nor deuell make good chere and lyue accordynge to theyre hartes ease. Hereunto agreeth Salomon in his prouerbes sayinge, Cast not awaye the chastisement of thy Lorde God. Lo ye se how Christ instructeth his Apostles and armeth them with patience to suffre thobprobriouse wordes, scornes, and persecutions of the wycked persons and Antichristes. And loke what he wylleth the apostles to do, the same he commaundeth and speaketh euen vnto vs so many as wolbe his disciples and folowers.

Pro, iii.

Sorow returned to heuynes.

Fourthly, forasmuche as Christe hath tolde his Apostles of the sorow and heuines and of the persecutions that shulde happen vnto them for his sake: he nowe againe doth comforte them, declaryng vnto them, what shall happen after suche stormes of tribulation. Your heuines, sayth he, shalbe chaunged into ioye, as who shulde say, the worlde as sone as they shal haue kylled me, woll thynke they haue won the

spurres

spurres and that they haue put me vnder fote, but it shall not be so, for the thyrde day after, shal I ryse agayne from death, maugre theyr heades. I shal cō-forte you, and in your heuines pacifie you, and shall make you glad. And albeit, after that tyme also ye must styll suffere muche wronge and repyroche for my name and for the gospel sake: yet your affliction and trouble shall not laste longe, but euerlastynge ioye shall anone ensue. An exemple of this thinge, I woll ye take in a woman that traueleth with childe. A woman whan she traueleth, ye knowe, is in heuines and payne, for her houre is at hande. But assone as she hath brought forth into the worlde a childe and is deliuered, she remembreth no more her payn and griefe for the ioye she hath of the chylde that is borne into the worlde. In lykewyse ye be now sad and heup for my departure, but I shall comefe you agayne, and than your hartes shal leape for ioye, and no man shal be hable with all the displesure he can do you, to take awaye this youre ioye frō you. Oh how comfortable ought this similitude whiche is here brought forth of Christ be vnto all christen men. For tyrste of al it sheweth that veration trouble and crosse muste as surely folowe vpon the confession of the gospel, as it is sure, that a trauelyng womā can not bryng forth her chylde without sorowe and grefe, but yet in the meane season the christen man thorough the word of God must nedes afterwarde haue great comfort and ioye. Furthermore this trouble crosse affliction and persecution of the true christians shall not be continuall nor euerlastynge, but it shall endure only for a season. And on the contraye parte the worlde shall

the parable of the trauelynge womā

ioye for a season. But theyr ioye shall be of small con-
Luc. vi. tynuance, as Christ hymselfe in an other place wyt-
nesseth wher he sayth. Wo be to you whyche laugh
here, for ye shall wepe & lamente. Albeit in very dede
the christian man shall not be cleane voide of ioye in
this worlde, but what ioye is this? I woll (sayeth
Christ) se you agayne, and your hartes shal ioye yea
and no man shal take your ioye from you. Truly the
ioye that Christ here speaketh of, is the gladnes and
peace of conscience whiche the true christians shall
haue, in asmoche as they knowe that God shalbe
mercyfull vnto them through Christ and shall kepe
and preserue them thorough purenes of lyfe to the in-
herytynge of euerlastynge ioye prepared for them be-
fore the worlde was made, as Christe hymselfe wit-
nesseth, by the father of heauen. To whome with the
sonne and holye goost be thankes and prayses.

The Epistle on the .iii. sonday after Ester daye. The .i. Chapter of Iames.

The argument.

Saynt Iames teacheth how Gods worde beynge an heuenly gyfte ought to be receyued.

MOst derely beloued brethren, euerye good gyuing and euery perfect gyft is from aboue, descendyng from the father of lyghtes with whome is no transmutatiō or shadowing of chan-geablenes. Of his owne wyl begate he vs by worde of trouth, that we shulde be the fyrste frutes of his creatures, wherfore (mydere brethren) let euery man be swyfte to heare, slow to speahe, slow

to

to wrath, For mans wrath worketh not gods iustice wherfore layng a parte al fylthines and superfluitie of malicious nes receiue you with meakenes ỹ worde grafted in you which is able to saue youre soules.

The sermon vpon this Epistle.

The holy Apostle saynt James (dearlye beloued audience) in the Epistle of this daye doth fyrst of all opene vnto vs the causes of gods worde from whence it commeth vnto vs, and then he commendeth and setteth out the authoritie of the same howe it is as a meane or instrument, wherby through new byrth we be made the chyldren of god and (as saynt James here speaketh) the fyrst frutes of gods creatures. As towchyng the causes of godes worde we shall vnderstande, that the gospell or worde of God is no humane thinge, It is the worde I say neither of Emperour, King, prince, Duke, nor other temporall ruler, neyther is it any such thynge as commonly chaunce to vs for our propre merites, neither yet is it vnpythye, weake, or vnperfecte, whiche eyther of it selfe is not stronge inoughe, or nedeth any other helpes to the perfection and accomplyshement therof, but it is a heauenly worde, a good gyfte of God and perfecte, that is to saye, whiche almyghtye God hym selfe hathe authorized and set forthe, and whiche God gyuet, of his mere grace and fauour, and whiche is stronge and full of power accordyng to saynt Paule, which sayeth it is the power of God to the healthe of all suche as beleue the same, It is perfecte forasmoche as it neyther nedeth any other worde, neyther yet can it suffre any other to be

Rom.

matched with it: Certainly this description of gods worde is thus by sayntе James set forth and commended vnto vs, leste by straynge out of the waye we myght happen to decеyue oure selues thynkynge it inoughe to heare the worde of God withoute any maner of regeneration and newe lyfe. For ye muste vnderstande that godes worde is a farre greatere thynge, it is an heauenly, good, and perfect e gyfte whiche commeth from aboue euen from god the father of lyghtenes, with whome is no transmutation of lyghte and of darkenes, neyther can he suffre that we shulde mengle ~~our darke dreames with his light~~ some worde, I meane, oure owne inuentions, oure blyndenes, ~~our careles maners~~, oure carnal lybertie, oure euell and beastlyelyuynge. We be also here taught what is the fynall vse of godes worde and wherfore it serueth. It serueth doubteles, that by it we shulde be as new borne childzen ful of innocencie and gylteles lyuyng and be made the fyrste frutes of the creature of god, whiche commeth not of oure owne deserуnge, but it is the worke of god the father, whiche dothe renewe and regeydze vs with the worde of trouth to thintent we maye be the fyrst frutes of his creature. Sayute James therfor wylleth vs to laye downe all retcheles and vayne spendynge of oure tyme and slauthfulnes towardes the worde of god. and that we shulde praye god that he woll vouchsaue to open vnto vs the vnderstanding of his worde and gyue vs also encreace in the same that we maye heare it with frute, and vnderstandyng it and being renewed therby, myght be made the fyrste frutes of the creature of god. Let vs not than decеyue

oure

oure selfes as though it were inoughe to heare the
wozde of god and not to vnderstand it with the hart
not to catche holde of it by faythe, not to wozke well
outwardely. Euery good and perfyte gifte is from
aboue, the wozde of god is perfyte, it nedeth none o-
ther wozde to stepe it, and to make it perfyte, yea
we can neyther take it nor vnderstand it perfytlye.
onles it be gyuen vs of God. For It isof it selfe moste
perfyte, and it is the thynge also whiche onlye can
make vs perfit. It commeth from the father of light.
that is to witte from god whiche is the only cause
of all lyght, in such sorte that the thynge which we se
in vnderstandyng godes wozde, is of God. It is also
the gyfte of god, that his wozde doth lyghten, for
father is of hymselfe lyght. With whome is no vari-
ablenesse nor interchangeable shadowynge, that is
to saye, he can not abyde that lyght & darknes shuld
be confounded or myngled togyther. For he is the
father of lyght onlye, and not of darkenes. I saye
he can not suffre that we shuld glozye and bzag of his
wozde as of a gyfte, and in the mene season to the
wozkes of darkenes. And by this doth the Apostele
saynte James moue vs from cupll wozkes by the
exemple of god whiche is intransmutable and incon
uertible, that is to saye he is not nowe lyghte nowe
darkenes. And therfore ought not we to folowe both
lyght and darkenes togyther. For wyllynglye begat
he vs with the wozd of his truth, that we shulde be
the fyrst frutes of his creature. As though saynte Ja-
mes wolde say. Bycause god hath begotten vs a new
by the wozde of trouth to thintent we myght be new

his

his fyrst frutes, than seynge we be his fyrst frutes, it becommeth vs not to folowe darkenes, it becommeth vs I say no more to leade our lyfe in vice and naughtines, but it behoueth vs to be doers, and not onely heaters of the worde. In that he sayth, willyngly of his owne wyll he thurleth our merite. It is called the worde of trouthe, aswell because that of it selfe and of the owne nature it is true, as bycause it maketh other true. Secondly, we shall diligently marke, that the Apostle sayntе James in the latter part of this epistle, doth sturre vs to newe lyfe, and to such workes, as the worde of God and newe byrth wolde aske. For it is euen knyt and annexed to newe byrthe that a man shulde do good workis, as also Paule witnesseth sayeng. What shall we than say? shall we abyde in synne, that grace myghte be the more? God forbyde. we that be deade to synne, how shal we hereafter lyue in the same? Also to the Ephesians he writeth. we be gods handworke, created in Christ to do good workes which god hath prepared that we shulde walke in the. And to the Colossians he sayth if ye haue risen with Christ, seke ye the thinges aboue, regard heuenly thinges and not erthly thinges wherfore myderare brethren (sayth sayntе James, let euery man be swyfte to heare, slowe to speake. By which wordes he forbydeth chefely muche talkynge and prattynge whereby in sayntе James tyme many dyd bragge (as they do at this daye of the Gospell without chaunging of theyr fourmar lyfe & without lyuynge after the Gospel. Such persons S. James wolde haue swyfte to heare and slowe to speake tyll tyme they rightly vnderstande Gods worde and do

Rom. vi.

Ephes. ii.

ad Tit.

Slow to speake.

deds

dedes agreable to the same. He willeth vs also to be slow to wrath, and consequently meke and patient. For the wrath, of man worketh not the ryghtuousnes of God, that is to saye. Ire or wrath and the effectes therof, can not do the thinges which be rightfull before God or whiche God requireth of vs. And sayncte James calleth here the iustice of God, not that wherby we be iustified before God, but that iust and righteous iyuinge whiche God requireth of vs to the declaration of that iustice whiche iustifyeth and whiche is gotten by fayth. Wherfore castyng away all vnclennes and excesse of malice let vs receyue with mekenes the worde implanted in vs, of God the father of heauen. Receyue itche sayth) with mekenes, that is to saye with all sobrenes and reuerence, not after aryottouse and sedicious sorte as though we wolde fyght for it, nor agayne with an euell and strugling minde (as many dissemblers do) but gladly thankfully and gently. For it is the thynge which is hable to saue our soules. Whiche thinge also sayncte Paule proueth, wrytynge to the Romaynes, where he teacheth, that we be iustified by feyth, by the ministration of gods worde. Now therfore to make an ende let vs accordyng to the meanyng of this Epistle, whiche in so fewe wordes conteyneth so heuenly doctrine, imbrase this worde of trouthe that sayncte James doth here speake of, and so imbrase it that we maye be counted doers and not hearers only. Thus doing we shalbe worthye to be the chosen people of God and to inioye at last the kingdome prepared for vs of the almyghty, who be lauded for euer and euer. Amen.

In mansuetudine.

Rom.i.

¶ The Gospel on the fourthe sonday after easter. The.xvi. Chapter of Jhon.

Thargumente.

Christe promyseth to sende the holy gooste and of his offyce.

JEsus sayde to his disciples. Now I go to hym that sente me, and none of you asketh me whyther goest thou. But bycause I haue sayde these thynges vnto you, sorow hath replenyshed youre herte. yet I tell you the trouth, it is profitable for you that I go, For if I go not, that comforter wyll not come to you. But if I departe, I wyll sende him you. And when he is come, he shall rebuke the worlde of synne and of iustice and of iudgemente. Of syn, because they beleue not on me. Of iustice because, I go to my father, and ye shall se me no more, Of iugement, because the prince of this world is iuged alredy. I haue yet many thynges to tell you, but ye can not beare them now. But when he is come the spirite of trouth he shall leade you into all trouth. For he shall not speake of him selfe, but what soeuer he shall heare he shall speake and shall shewe you thynges to come. He shall glorifie me, for he shall receaue of myne, and shall shewe vnto you, Al whatsoeuer the father hath, be myne. Therfore I sayd that he shall receyue of myne and shew to you.

The sermon vpon this Gospell.

why the holy goost was promysed.

THe chefe parte of this Gospel good people standeth in the declaration of the offyce of the holy goost

ghoost whiche for that purpose is sent of Christe that he shulde disclose and open the spirituall kyngedom of Christ and discouir the blyndnes of the world concerninge this kyngedome. For the spirituall kyngedome of Christe because it stadeth in fayth is not perceyued of the world, no more the is his iustice, holynesse forasmuch, as the world, because it is led with reason loketh for an other kyngdom, an other iustice, and also an other blesse, euen suche as be moost agreable to the iudgemente of reason and may be seene with the carnall eyen and groped with the fleshly handes. Suche thinges, because reason alloweth them, do deceiue and flatter the worlde, and be lettes and impedimentes, that the true kyngedome of Christe whych is ghostly can neuer be ryghtlye vnderstanded of the worlde. And surelye the disciples dyd here somewhat represent the worlde, for they also dyd as yet after a carnall sorte trust and hope vpon the carnall presence of Christe as thoughe he hadde come into the world to sette vp some carnall rayne or Empire that all the worlde shulde haue loked vpon and estemed. And therfore whan they harde christe saye he woulde go agayn to his father from whom he was sent, their hertes were colde and replenyshed with care and heuines. As though they shulde saye vnto hym: We trusted that thou wouldest haue begonne and set vp here a stately and triumphante kyngdome and nowe thou sayest that thou wolte departe hence to thy father. Assuredly my brethren all we be euen thus naturally affected and disposed, before the sendynge of the holy goost, that we stylle dreame vppon some carnall thynge concernynge Christes kingdom, But

when the holy ghoost come, he shall teache vs that the kingdom of Christ standeth in fayth and spirite and not in an outwarde lordshyp or worldly poure: Then also shall our iustice shrinke and quake which we fayne we haue before the lyghtenynge of the holy goste, and our iugemente shall appere wher by according to our owne reasone we iuge of the reigne of Christ. Finally also our synnes shalbe disclosed concernyng our lacke of feith and mislefe which we had towardes Christe the onlye sauiour, whan we se that those be sinnes which before we iuged for righteousnes. as for exemple, the affiaunce and trust in oure owne workes, and such lyke. And lesse a man shuld feyne to himselfe some peculiar vision, and illumination he wot not what, ye shall vnderstande that the holy goste commeth when the true worde of god is preached & prynted in the hart which word no doubt is the worke of the holy goste. This holy goste doth lyghten vs and leadeth vs to the knowlege of gods worde. Now therfore (sayth Christe) I go my wey to hym that sent me, to thintent I mought come agayne and begynne a new and spirituall reigne in reuerting by death. And not with standyng that I say vnto you that I must departe from you, ye aske me not whether I go. As who shuld say, yf ye were not blinded with the care of the flesh and sought not for worldly thinges, ye wold haue asked me whether I go, syth I tolde you I must departe. Neuertheles bycause I haue sayd suche thinges vnto you, youre hartes be full of sorowe, not so much bycause of my departure, as bycause ye se that ye shall lacke those outwarde and worldely pleasures and promotions

But now I go. &c.

which

which ye hoped to haue receyued in my kyngdom. Howbeit I tel you the trouth,it is good for you that I go my way,as who shulde say,your opinion concernynge my raigne is false and cleane wronge But I woll shewe you the trouthe why I muste departe, partly because ye may vnderstande what maner kingdome my kingdome is,and partly what ye ought to loke for in it. I say it is expedient and profitable for you that I departe. Freendes here we se that all thinges whiche Christ dothe, he doth the same for our behoue and profyte,insomoche that euen his departure out of this worlde that is to saye his death was so profitable to vs,that without it,we shulde neuer haue bene deliuered out of our damnable state of euerlasting deathe. He goth on and sayth. For if I go not away,that comforter shall not come vnto you. Lo in this place is conteyned the greate auantage and profite of the death and departure of Christ vnto his father. For therfore departed he oute of this worlde,because he wolde begynne a ghostly kingdome,whiche neuertheles coulde not helpe,if he had not also sente the holy ghost. For where ther shulde be a ghostly kingdome, and we yet carnall we could in no wyse vnderstand nor perceyue it. Nomore than euen at this daye we vnderstand it but by the helpe and ayde of the holy ghost. Wherfore let vs remembre that Christe hath for oure cause sente the holy goste which myght leade, vs into all truthe that is to wite,which might disclose and open vnto vs oure sinnes that do of our corrupt nature sticke in vs and yet neuertheles we take them for no synnes whiche holy gost also myght bewrey oure ryghteousnes to

Expedit vobis.

The profyte of Christes death.

be before god very vnrightousnes, & finally which
myght shewe the deuell to be iuged by the disclosing
Actu.4. and opening of the gospell, all which thinges no-
man shuld haue vnderstanded, had not Christe sent
his holy ghost, whom in this place he surely promi-
seth shulde come, and he came in dede accordynge to
his promyse vpon Whitsondaye, as it is redde in
the fyrst chapter of the Actes of the Apostles., Now
Paracletus quid sit. the holy ghoste is called a comforter, whiche in the
Greake is called Peracletus of his effecte or office,
forasmuche as his office and feate is, from tyme to
tyme so longe as this spirituall kingdome shall en-
dure to comforte Christen mens consciences in this
world. When this comforter commeth, sayth Christ,
Thre lettes he shall rebuke the world of synne, of rightuousnes,
and of iugemente. Here we se thre lettes and impe-
dimentes, whiche by thoffyce of the holy goste muste
be moued awaye, to thintente his spirituall kyng-
dome myght the better be vnderstand, that is to say
synne which is, not to beleue in God and this thing
man doth vnderstande by his proper nature, and yet
onles it be vnderstande, no man can approche to the
kingdome of Christe. The seconde is the miskon-
ledge of the true iustice which pleaseth God, and this
also can no man take nor perfourme of himself. The
third is iugement, where as we vnderstand not natu
rally that the deuel is iuged by the disclosing of the
Gospel. These thre lettes & impedimentes be roted
naturally in euery mans mynde, which no man can
vnderstande of himselfe or take awaye by his owne
power. Wherfore to the doinge herof is the holy
goost behighted vs in this Gospel. And for almoch

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as the kingdom of Christ is here stablysshed among men which be synners and which of nature can do nought but synne and loue theyr owne rightuousnes and iudge after their owne fashion of the gospell: therfore the holy ghoste executynge his office, doth not moue vs to departe out of this worlde that we maye haue no occasion to synne, neyther wol he that ciuyle iustice or humane iugemente shulde not be executed in this worlde, but he teacheth vs, truly to knowe, what thyng synne is. For euery man if he be not directed by scripture shall of his own brain and by his owne poure and witte fayne this or that to be synne which in dede is no synne, and that to be vertue which is none. But when the holy ghost commeth and reproueth vs by godes word. oure owne imaginacions and fantasis destroid, then we know that, that is synne which no man iuged before to be synne. So we know nowe that it is synne, if a man beleue not in only Christ concernyng iustice, whiche thynge before the receyuyng of the holy goste none of vs knewe. In lyke wyse it is to be spoken of rightuousnes and iudgement, which two thynges, we can not rightely consyder before the openynge of the Gospell, whereby the holy goost reproueth the worlde: But to thintent ye shall perceyue this enterpretation to be grounded of scripture, harken how Christe himselfe expoundeth this thinge. The holy goost (he sayeth) shall rebuke the worlde of synne. Why? because they beleue not (sayth Christe) on me. Loo how Christe expouneth hymselfe what he meaneth by synne. that is to witte vnfeithfulnes or misbeleue towardes hym, whiche thynge dothe condemne

Of synne.

demne men, lyke as on the contrary part the belefe in Christ saueth. The heretikes haue wrested this text (as they do al other) to the misbeleue of the Turkes and Saralines, and such people as be farre from vs but they ought to remembre that in this behalfe they do sinne worse than the Turkes, forasmuch as they wold be coũted Christians, and yet in the meane season they laboure to be made righteouse and iuste before God by theyr owne propre workes without fayth in Christe. Of this abominable synne, the vnkeythfull person knoweth nothing at all. Of righteousnes the holy goost shall rebuke the worlde. Why? because sayth Christ, I go to my father, and ye shall se me no more: That is to say, bicause I shal begynne my newe reygne, wherin an other maner of iustice than ye imagine, must be sought for and shalbe of valour before God. Of iugement the holy goost shall rebuke the worlde, why. bycause (sayeth Christe) the Prince of this worlde is iudged already. And he calleth iugement the blindnes of man wherby the world alloweth naturally the reygne and the workes of the deuell, for the worlde hath a corrupte iugement by Adams fall, so that it seeth not what thynges God alloweth and what not. But (sayth Christe) I haue yet many thinges to speake vnto you meanynge of his crosse and of his glorie, but bycause of your weakenes and infirmitie ye are not hable to beare them now. As who shulde saye, ye be yet carnall and therfore ye perceyue not the thinges that be of the spirite. But when the spirite of trouthe that is the holy goost shall come he shall leade you into all trouthe. The spirite shall teache you thynges spirituall. He shall

Iugement

adhuc multa habeo.

transl-

transforme you, and of carnall personnes shall make you goostly. For surely because ye be yet carnall, ye cannot perfitly perceiue the scriptures concernynge my death and gloriouse resurreccion, whiche is to be fulfylled for your redēptions sake. Here ye se playnly good people, that this place maketh nothinge atall for the confirmacion of the papistical tradicions but rather against them. For I praye you what is thys trouth that the holy ghoost shall teache you? Mannes tradicions, no not so. In them is no certayntye. It is Christe and his worde that is the holye trouth. Wherfore he shall teach only Christe and the worde of god for this is all trouthe. For as Chrysostome sayth, the gospel conteyneth all together. And the offyce, sayth he. of a good preacher is trulye to prosecute al that is in hys commission ond not to chaunge put to, or take away any thynge. But this the Bishopes of Rome in tymes past hauè done, and yet at this day do presume to do. Wherefore they are no interpretours but deprauers of scripture, no vycares of Christ, but of the deuyll. They speake of their owne heades their owne inuentions aud dreames, wher as the holye ghoste, whiche here is promised by Chryste vnto vs shall speake nothynge of hym selfe, but what soeuer he shall heare, that shall he speake, that is to saye, he shall speake none other worde or gospell, only he shal open and declare the word that is already spoken by Christ. This do not the papistes, for they expound not Christes worde, but they bryng another worde besides Christes worde. Thys spirit of truth shall also shewe of thinges to come, that is to wytte, of the spreadynge abrode of chrisles gospel throughe

Chrysostom.

out the hole worlde, euen vnto the gentyles or hethen persons as well as the Jues whom yet the Jues despysed and toke for refuse and abiect personnes, and counted them selues only for Goddes electe and chosen. This holy ghoste shall glorifye christe, that is he shall expoune hym, he shall make hym clearer and shall auaunce and set hym forth. But the byshop of rome doth cleane contrary for he obscureth & darkeneth christe and his doctrine. This holy ghoste (sayeth Christe) shall receyue of myne and shal shewe vn to you. And al that the father of heauen hath ar myn. This is to say good people, that the holye spirite of god wherwith euerye christen man muste be renewed accordynge to christes communication with Nycodemus, shall breath or inspire nothinge into the myndes of christian folke but that whyche christes gospell and worde wylleth. He teacheth no newe thynge Wherfore my frendes, yf we woll be true christyans not onlye in name but also in dede, let vs put of oure carnall and olde man, and lette vs be ledde with the spirite of god which is here called the spirit of trouth Whyche spirite by the instrument of gods worde as here is declared shall open and disclose vnto vs all trouth necessarye to our saluation and soule helth.

Chrysostome in cap. mat. xxii. homili. xli

Which thing also the auncient doctour Jhon Chrysostome witnesseth, sayeng What so euer is sought to the soule health the same is all together conteyned and accomplyshed in holy scripture. He that is ignorant shal fynde there ynoughe to learne. He that is stubborne and a synner shall fynde there the scourges of the iudgemente to come that he maye feare. He that laboureth shall fynde there the glorye and promises

promyses of lyfe euerlasting, by chawing wherof, he may be more & more kyndled to do good workes: as becommeth a christien man to do. Let vs praye then to god with pure hartes that he wyll vouchesaue to send vs this holy ghost this comforter vnto our mindes which may open vnto vs all trouth. To whome be glorye and praise immortallye, &c.

The epistle on the. v. sondaye after easter
The fyrste chapter of saynt Iames
Thargumente

Saynt James exhorteth christen men to declare their fayth with good workes. And he sheweth what thing true religion or deuotion is.

MOst dere beloued brethren, euery good gift & euery perfyte gyfte is from abone and cometh downe from the father of lyghtes, wh whō is no variablenes neither is he chaunged vnto darknes. Of his owne wyll begat he vs wh the worde of trouth, that we shuld be the fyrst frutes of his creatures. Wherfore, deare brethren, let euerye man be swyfte to heare, slow to speake, slowe to wrath For the wrath of man worketh not that whyche is ryghtouse before god. Wherfore laye aparte all fylthynes and superfluytie of malycyousnes, and receaue with mekenes the worde that is grasled in you, whyche is able to saue your soules.

Epistola by dedes of the worde & not hearers only

THe holy Apostle of God Saynte James good christen people in the epistle of this daye dothe discerne the true hearers of goddes worde from the false hearers. And ye shall vnderstande that the true

who be the trwe herers of goddes worde Mathxiii

hearers of goddes worde be they whych take it with fayth, which vnderſtande it in their hart and whyche do garniſhe it outwardly, with ſuche workes as be preſcribed and appointed them to do, and as the parable of Chriſte declareth whiche do heare the worde of god and vnderſtande it, whiche alſo bryngе forth frute ſome an hundred folde, ſome fyftye folde, ſome thyrtye folde. And it is he, accordynge to the wordes

Pſalm. i.

of the prophet Dauid, which is lyke a tre planted by the riuer ſyde, bearing his frute in due tyme.

The falſe hearers,

But the falſe hearers of the worde be they, whyche heare it, but they receiue it nat with fayth, they vnderſtande it not in their harte, neyther do they furnyſhe and declare it to the worlde with good workes, and as the parable of the ſower ſayeth, they ſuffre the deuyll to take the worde out of theyr harte. Theſe be only temporall hearers and but for a ſeaſon, they be but flatters, they ſtycke not by it. They be alſo ſuche as when they haue perceyued & taken the true worde of god, they choke it with the care of this worlde and with the diſceitfulnes of ryches & ſo make the words vnfrutefull, for they receiue it not with ful mynd but by ſnatches and myndynge other thinges, euen as he which beholdeth his bodely face in a glaſſe, and forth with goeth his waye and forgetteth by and by what maner thing it was. Be ye then doers of the worde, that is to wete, declare with good workes that ye truly vnderſtande it, and be not hearers onelye, and

Eſtote factoris verbi

who ſhulde ſaye. Ye that heare the word of god with your eares and do boſte and glory in the knoweledge thereof, and neuertheles be occupied and intangled in other maters ye do nothyng els but deceyue youre

ſelues

selues which thynge ye declareth with a wonderfull goodly and apte similitude. For lyke as it nothynge helpeth a man to stand before a glasse and to se hym selfe fayre, whan he goeth away forthwith, and forgetteth straytе hys beawtye. So it helpeth a man nothynge at all to heare gods wordes. onles he receyue it in his harte and take holde of it by fayth, depelye prayntynge in his mynde the beautye therof, and be delyted therin, and fynally declare with good woorkes that he doth truely vnderstande it. Furthermore he that standeth before a glasse maye well glorye and bragge of his beautye for a tyme: So he that heareth the worde may well reioyse and glory of it.

But whan the glasse is taken awaye anone the beautye is out of the mynde. So in tyme of necessitie and tribulacion, yf the true glasse of gods wyll that is to wyt the worde of god be taken awaye and not considered/ anone the promyses and gospell that is to say the gladde tidinges concerninge oure redemptyon is out of mynde, the beautye of gods goodnes is forgotten, and finallye the wyll and pleasure of the Lorde is neglected. But on the contrarye parte who so loketh in the perfyte lawe of lybertie and contynueth therin, yf he be not a forgetfull hearer but a doer of the worke, the same shalbe happy in his dede. As who shulde saye: He that rightlye heareth and vnderstandeth the worde and doeth oppresse the same with worthy workes in suche wyse as he sheweth himselfe to haue a firme and sure vnderstandynge of the same whereby he maye vaynquysh and chase awaye death Satan and synne: he shalbe happye in his deede or worke, he shalbe declared by hys dedes to be a iusty-

fied perſon and ſaued. For dedes & workes in chriſte men be teſtimonies and witneſſes of oure iuſtifyeng fayth and that we do vnderſtand ryghtly and trulye goddes worde. For (as ſaynte Auguſtine affirmeth fayth ought to go before workes. Yea he declarethe playnly that workes without faith cannot be good, and he allegeth for his purpoſe that texte of Sayncte Paule, omne quod non eſt ex fide peccatum eſt, That is to ſaye. Who ſoeuer is not of fayth the ſame is ſynne. Herevnto alſo agreethe Chriſoſtome where he ſaythe. Fayth oughte to ſhyne before workes, and workes muſt be the handemaydens or wayteynge ſeruauntes and folowers of fayth.

Auguſtin

roma. iii Chriſ. de fidei & lege

Second in this epiſtle ſaynt James doth teach vs good people. what the ryght and perfyt religion of a Chriſtian man or woman is. Yf any man ſayeth ſaynte James, woll ſeme to be religioule amonges you, not refraynynge his tounge, but ſeduceynge and deceyuynge his owne harte, this mannes relygyon is vayne. pure and vndefyled relygyon before God the father is this: to viſite the fatherleſſe and wedowes in theyr aduerſytye, and to kepe thy ſelfe vnſpotted in the worlde. Lo good people here ye haue a true definicion of religion. It is not to be locked vp in ſtoone wal'es and to departe frome the companye of the worlde, as thoſe diſguyſed and falſe relygyouſe perſonnes lately in this realme dydde, but it is to be conuerſaunte amonges men without ſpotte or reproufe, it is to viſite orphanes and fatherleſſe chyldren, to go and ſuccour the poore wydowes, to go aboute and to wynne the people to chryſt, to fyſh mens ſoules and to bryngе them into the kyngdome of

Chryſte

Christ out of the tyranny and raigne of Antichryste. I call Antichriste whosoeuer teacheth other deuotyons and holynesses then Chryst dyd ordeyne: For he that is not with Christ is against Christ. Wherefore good brethren and systers, lette vs be accordynge to saynt James monicion here, not onelye hearers but also doers of the worde, but of what worde of the byshop of romes worde, of Antichristes worde which is contrary to christes vnspotted and syncere worde. no but of gods worde, to thintent we maye loke into the perfyte lawe which breaketh out of the fre spirit & fayth into workes of charitie. Let vs imbrace ẏ true religion that is here prescribed and set forth vnto vs Let vs visit the orphanes, the desolate wydowes & our poore neighbours that be destitute of comforte and releife. This let vs do of a fre and franke herte. not as constraynedly but wyllyngly and gladlye. This doyinge we shall declare by our dedes that we haue the lyuely fayth that shall iustifye vs in godes syght. In these our dedes, but not by these our dedes nor thorough these our dedes, we shall as saynte James assureth vs be happy, and so happy that no man shalbe able to take our ioye and blysse from vs. For we shall not only lyue here in this worlde in peace of conscience and in the kyngdome of christe, but we shall also in another worlde inherite the vnspeakeable ioye and felicitie of heauen, where lyueth & raygneth the father the sonne and holy ghoost perpetually Amen.

The gospell on the. v. sonday after easter day the xvi chapter of Ihon,

That

On the fyfthe sondaye after easter.

Thargumente

Prayers are hard thorough Christ.

IEsus sayde to his disciples, after a whyle ye shall not se me, and againe after a whyle ye shall see me, for I go to my father. Than sayde some of his disciples betwene them selues: what is this that he sayth, vnto vs. after a whyle ye shall not se me, and agayne after whyle ye shall se me: and that I go to the father They sayde therfore, what is this that he sayth after a whyle. we can not tell what he sayth. Iesus perceyued that they wolde aske him, and sayde vnto them. Ye inquyre of this betwene your selues, because I sayde after a whyle ye shall se me, and againe after a whyle ye shalnot se me. Verely, verely I say vnto you ye shal wepe and lament, but contrary wyse, the world shall reioyse. Ye shall sorowe, but your sorowe shalbe turned to ioye. A woman when she trauayleth hathe sorowe, because her houre is come. But as sone as she is delyuered of the childe she remembreth no moore the anguysshe for ioye that a man is borne into the worlde. And ye now therfore haue sorowe, but I will se you agayne, and your hartes shall reioyse, & your ioy shall no man take from you.

IN the fyrst part of the gospell of this daye good people is a commaundement & promise set forth vnto vs wherby we be allured & stirred to pray. And surely sith a christen person can no where haue better comforte in suche thinges as he is troubled in.

in, and in tyme of necessitie or of aduersitie, then instantly to praye and to open his affliccion and greife with ardent vowe and humble sute to God, whyche both wyll and can helpe him in his distresse and gyue him comforte, doubteles it is righte necessarye that we throughly shulde perceiue the institution and intent of this gospell, to the ende that we myghte bee the more enclined and pricked vnto prayer. For who wold cast aside and dispise prayer as a thinge litle necessary, seing it is so highly auaunced and commaūded by Christe vnto vs. Yea thys commaundement doth as straitly bynde vs, as the fyrste commaundemente of Moyses tables doth. This to be true we maye se in an other place, where Christe byddethe vs alwayes to praye without ceasyng or leauing of.

So that it is necessarye and conuenient that we shulde praye. Wherefore as we be by specyall commaundement of our Sauioure Christe drawen and inforced to pray. So also this Gospel prouoketh vs to the same with a speciall prompse. For it is here promised vs by Christe, who is the selfe trouthe and cannot lye, that our prayers shall not be vayne, but that we shalbe surelye harde. and shall obteyne oure sutes. For elles why I praye you wolde Christ haue bounde this his worde with an othe, sayinge, verely verelye. Whatsoeuer ye aske the father in my name he shall geue it you. Also he sayeth, aske and it shalbe giuen you. Do ye not heare: howe oure prayers shall not be vayne by Christes owne promyse. Who then wolde now be slouthfull to praye, seinge Christe by his special commaundement hath willed vs to the same. What person is that of so distrustfull and des-

parate an harte. that woll thinke the laboure of his
prayer ſpente in vayne, ſyth Chriſt him ſelf which is
all trouth hath with a ſpeciall and ſtrong a promyſe
encouraged and prycked him thervnto. But herein
good people are two thinges to be conſidered of vs
The one is that we ſhulde praye in none other name
then in Chriſtes name. And we praye in the name of
chriſt, when we approch to god in the faith of chryſte,
and do comforte our ſelues with the truſte and affi-
aunce in him, that is to wyt, that he only is one medi-
atoure by whome our ſynnes be forgeuen vs, and
without whom we can deſerue nothing but gods dif
pleaſure. For I pray you what holy man or woma is
there either in heauen or erth which lueth, and is me-
diatour to the father of heuen for vs in ſuch wiſe and
in ſuch kynde of mediation as Chriſt is. I ſay it is
chriſt onlye by whoſe merite and interceſſion not only
we obteyne pardone of oure ſynnes and righteouſ-
nes, but alſo we be taken in the place of his brethren
and be made the partakers with him of ỹ rome or of-
fyce of preiſthode as teſtifieth alſo ſaint peter in his
firſt Epiſtle, ſo that we alſo by authoritie and vertue
hereof may lyke wyſe be ſuters to the father and ſeke
of him in our afflictions grace helpe and comforte.
This thinge witneſſeth alſo chriſte him ſelfe where
he ſayeth, I ſaye not vnto you that I ſhall be a ſu-
ter for you to my father, for the father hym ſelfe lo-
ueth you becauſe you loued me in beleuynge that I
am come from the father. Then I ſaye good chri-
ſten brethren ſith we haue ſuch a ſpokeſman and me-
diatour for vs, yea ſith we alſo our ſelues be admyt-
ted by Chriſte to the rowme and office of preſtes as
touching

towching this mater: why shulde we so muche & with such vaine and superstitious mistrust depend vppon confidence of others to be meanes and suters for vs: This thing also doth the aunciente and holye father Chrisostom fulwell declare in his sermone whiche he wryteth of the profite of the gospell where he sayth in this wyse thou shall nede no patrones or aduocates with God, nether shalt thou nede to runne hither and thyther to flatter other that they may intreate for the but albeit thou be alone, & haste no patrone or meane but prayeste to God thy selfe alone, yet shalte thou throughly obtayne thy sute and demaunde. For god doth not so easely graunte when other men praye for vs. as when we praye our selues, although we be full of many vices & synnes. Lo what this holy doctoure sayth. He assureth the, that thou arte sooner harde whan thou prayest thy self for thy self, then whā thou makest other to pray for the, Whiche thinge Theophilactus affirmed also, where he sayth. Marke that albeit sayntes praye for vs, as the Apostles did for the woman of cananee. yet we be rather heard whan we praye for our selues. Furthermore we must take heede, that we be suters to God in our prayers for nothing that is contrary to the glory of God, to our owne saluation and to goddes wyll. For in thys case it is sure god almyghty wyl neyther receyue nor heare our prayers, as it is manifestly shewed by that he teacheth vs in our Pater noster to say, Fiat voluntas tua thy wyll be done. Wherefore we shall so be harde ik in our necessities we desyre and require gods helpe hauing respecte euer and casting our eyes to his wyl commaundemente and promyse, and not alledgynge

Chrysostome.

our owne worthines (which in comparison is nothing at all) but only the merite of Christe, then I say our petition and sute shall surely be receyued and harde. For asmuch as all the promyses in Christ be est and Amen, that is to say, most certayne and sure, as paule in his seconde epistle to the Corinthians wryteth. And because oftentymes we be so vntowarde and folyshe, that we can not espye of what thynge we haue nede, Therfore Christe will lykewise teache vs, what maner thinge our petition ought to be, pray, sayth he that your ioye maye be full. What ioy I pray you is this, vndoubtedly it is no worldlye or corporall pastaunce and reioysynge, but it is a spirituall ioy, wher of saynt paule maketh mynd, where he sayth. Reioyce in our Lorde, And agayne I saye reioyce / From whence then commeth this ioye: Surelye of faythe, But how is this. Truelye if at any tyme I heare the Gospell taught, wherein is offered by Christe to all men forgeuenes of synne. I must beleue it if I wol that that preachynge of christe shoulde do me good. But beleue it I cannot, onles by the same Gospel the holye ghoste be gyuen me, whyche maye worke suche fayth in me. That if the Gospell and the spirite worketh in me this faythe. I nede not doubte any thing herein, but that Christe hath not onlye perdoned me my synnes in suche wyse that they canne no more be called into iudgemente and condempne me, but alsoo that he hath reconciled the father in heauen vnto me and made him my speciall good lorde, and father in suche sorte as he nowe knowledgeth and counteth me for his sonne and that he wyll preserue and conserue me vnto euerlastynge lyfe, and from hens afterwarde spryn-

Frō whē cethe pe ce of con ſcience ſi- gnifieth,

spryngeth out peace and conscience vnto me and the spirituall ioye wherof in this gospell oure sauyoure chryste speaketh. but suche ioye oughte alwayes to growe and to be increased if it wyll be made perfecte and full, And that it may growe and with perpetuall encrease waxe greater and greater, surely god of his moste bountifull mercye wyll brynge to passe, if so be we call feruently vpon hym with continuall prayers Syth therfore our sauiour christe hath gyuen vs in commaundement, that for suche ioye of hart we shuld praye to thintent it myght be made consummate and fully perfecte, what meaneth this oure slouthfulnes, that we obey him not and say with the blessed vyrgin Marye. My spirite reioyseth in god my sauyour.

Last of all ye shall vnderstande that chryst doth here agayne set out the rudenes and ignoraunce of his Apostles before theyr eyes, and confesseth that his lessons and teachynges haue bene hitherunto but as darke ridles and parables vnto them and that to the vnderstandynge of suche thynges as he taughte them: it was nedefull that he shoulde not speake vnto them suche clowdye parables and ryddelles, but that he shoulde speake vnto them playnlye openlye & frelye that is, that it was necessarye that he shoulde sende them the holy ghoste who myghte make them able to vnderstande his wordes. But I praye you was this spyce of ignoraunce and blydenes only in the Apostles before they were confyrmed with the holy ghoste. No truely but it also naturallye planted in all men in so muche that there is not one whiche can eyther vnderstande or worke anye thynge that good is, onles he be altered and chaunged by the spyryte

of god vnto a newe creature. And yet neuertheleſſe ſuche natural men do thynke themſelues very pru-dente and wyſe, euen as the Apoſtles dyd in this goſ-pell ſayeng, lo nowe thou ſpeakeſt openlye, neyther ſpeakeſt thou any parable nowe we knowe that thou knoweſt all thinges. But no doubte this was a very folyſh raſhnes and arrogancy, like as that was. that Peter dydde, when he craked that he wolde go wyth Chriſte both into pryſon and into death, by whyche raſh prompſe he ſhamed hymſelfe, when before the cocke crewe, he denyed his maiſter Chriſte thryſe. Then this hole thinge is wrytten for oure inſtruccy-on that we ſhoulde not preſume to take any thynge vpon vs raſhely, but that we ſhoulde rather walke in an humble and meke ſpirite, knowledgynge contynu-allye, that we both miſerable and blynde perſonnes, in ſuche thynges as parteyne to Chriſtes glory, for-aſmuche as without the ſpirite of God, we can neuer vnderſtande the ſecretes and miſterye of the Goſpell For aſſuredly the wiſedome of the fleſh is folye before God, yea the more knowledge it boaſteth and pre-tendeth in ghoſtlye and diuine thinges, the more is the folye of it bewrayed and vttered. Let vs then good brethren and ſuſters in all oure nedes and troubles praye accordynge to the wordes of this goſpell, but to whome, To the father of heauen. In whose name In Chriſtes. And what ſhall we praye for, that oure ioye may be perfecte and full. What is this to ſaye that by Chriſt our ſynne being taken awaye, our con-ſcience may be quyte and fynally ſure of euerlaſtynge lyfe, which is a right perfecte ioye. Let vs praye, that we maye be taught freely, openly, and playnly with-

out

out prouerbes or parables/that is, that we maye re-
cepue the holye spirite of comforte into oure soules
which in goddes worde may instruct vs of al trouth.
Whiche graunt vs god the father of heuen together
with the son and holy ghoste thre personnes and one
god who lyueth and raigneth worlde withoute ende
Amen.

✠A sermon in the crosse dayes or Rogation dayes.

GOod people this weke is called of christen men
the rogation weke, bycause in this weke we be
wonte to make solempne and generall supplici-
ons or prayers whyche be also called Litanies, Now
therfore I exhorte you and in oure Lordes name I
require you, that in all our litanies or supplications
we woll so do, that the thing maye agre to the name,
that is to say that this our Litanye and prayer maye
be made with suche true faithe, hope, and charytye,
that we may put god in minde of his fatherly promi
ses. He that wol not endeuour himselfe to do this, let
hym tary styl at home, let hym absteyne from this ho
ly profession, lest he happē to sturte and to angre god
more then other men shalbe able to pacifie and styll
hym. Albeit / alacke for pitie, these solempne and acu-
stomable processions and supplications, whiche we
vse cōmonly as in this weke to make, be now growen
into a right foule & detestable abuse, so that the most
parte of men and women in the solempne dayes of

ſupplication do come forth rather to ſet out and ſhew themſelues and to paſſe the tyme with vayne and vnprofitable tales and mery fables, than to make generall ſupplycations and prayers to god for theyr lackes and neceſſities. I let paſſe the other greuous enormities and vyces, whyche on theſe dayes be cuſtomablye of manye perſonnes done, I wyll not ſpeake of the rage and furour of theſe vplandyſhe proceſſyons and gangynges about, whiche be ſpente in tryottynge and belyehete. Furthermore the banners and badges of the croſſe be ſo vnreuerently handled and abuſed, that it is meruayle god deſtroye vs not all in one daye. What ſhall we ſaye, Surelye they are now growen into ſuch abuſe, that there be farre greater cauſes to take theym awaye and vtterlye to abrogate them with the other holydayes, than there were in tyme paſte for holy fathers to ordeyne them. And ſurely it is the parte of all byſhoppes, of perſons, vycates and curates, yea and alſo of the heade rulers and officers of the common weale to ſe that thoſe vnchriſten and vngodlye abuſes be auoyded and taken awaye, or yf the thynge be paſt redempe to wyſh that theſe letanies and ſupplycations thus abuſed were rather vtterlye aboliſſhed and taken aweye then ſuffered. For aſſuredly it were muche better and more chriſtian lyke, that chryſtyan men and women were gathered and aſſembled together in the church there to make theyr ſupplycations and prayers to God, than after ſuche an heathen and vnrulye faſhyon to mocke God and his holy ſygnes. And no doubte, manye curates and herdmē of chriſtes churche, ſhal render a ſharpe reckenynge and accomptes to God for

wynkynge

wynkyng at these abuses.

Wherfore I do you to wete that in these Rogation dayes, two thinges are to be asked of god and prayed for. The fyrste, is, that god of his goodnes wyll defende and saue the corne in the felde, and that he wyll vouchesaue so to pourge the ayer, that not only the lappe of the earth may be replenished with seasonable rayne, and that the ayer may be tempered to the increase and furtheraūce of the corn but also that it be not infected, and that by the eatyng and dryngkynge therof. neyther we nor oure beastes do catche any pestilence, feuers or other diseases. For as witnesseth Saynt Paule: Gods creatures as meate, drinke corne, and suche other thynges be halowed by the word of God, and by prayer: For from whence think you, come pestilences and the other kyndes of diseases and sycknesses, but that the noysom spirytes do infecte the ayer. And by reason herof commonly our corne and frutes be perysshed, infected, and blasted, and so we (God sufferynge it so to be for oure offenses) by eatyng and dryngkynge oure owne grayne, do get vs death and greuous maladies of the body. For this cause be certaine gospels red in the wide felde amonges the corne and grasse, that by the vertu and operation of gods word, the power of the wicked spirites which kepe in the ayer may be layde downe, and the ayer made pure and cleane, to thintent the corne may remaine vnharmed and not infected of the sayd hurtful sperites, but serue vs for our vse and bodely sustenaunce. Wherfore (my deare frendes) we ought to make these solempne processions with ernest myndes and with all reuerence, and in especiall we ought

what is to be demaunded in supplications.

i. Timothi. iiii.

supplication do come forth rather to set out and shew themselues and to passe the tyme with vayne and vnprofitable tales and mery fables, than to make generall supplycations and prayers to god for theyr lackes and necessities. I let passe the other greuous enormities and vyces, whyche on theis dayes be customablye of manye persones done, I wyll not speake of the rage and furour of these vplandysshe processyons and gangynges about, whiche be spente in tyottynge and belyehete. Furthermore the banners and badges of the rolle be so vnreuerently handled and abused, that it is meruayle god destroye vs not all in one daye. What shall we saye, Surelye they are now growen into such abuse, that there be farre greater causes to take theym awaye and vtterlye to abrogate them with the other holydayes, than there were in tyme paste for holy fathers to ordeyne them. And surely it is the parte of all byshoppes, of persons, vycares and curates, yea and also of the heade rulers and officers of the common weale to le that those vnchristen and vngodlye abuses be auoyded and taken awaye, or yf the thynge be past redempe to wysh that these letanies and supplycations thus abused were rather vtterlye aboylished and taken awaye then sufkered. For assuredly it were muche better and more christian lyke, that chrystyan men and women were gathered and assembled together in the church there to make theyr supplycations and prayers to God, than after suche an heathen and vnrulye fashyon to mocke God and his holy sygnes. And no doubte, manye curates and herdmē of christes churche, shal render a sharpe rekenynge and accomptes to God for wynkynge

wynkyng at these abuses.

Wherfore I do you to wete that in these Rogation dayes, two thinges are to be asked of god and prayed for. The fyrste is, that god of his goodnes wyll defende and saue the corne in the felde, and that he wyll vouchesaue so to pourge the ayer, that not only the lappe of the earth may be replenished with seasonable rayne, and that the ayer may be tempered to the increase and furtheraūce of the corn but also that it be not infected, and that by the eatyng and drynkynge therof neyther we nor oure beastes do catche any pestilence, feuers or other diseases. For as witnesseth Saynt Paule: Gods creatures as meate, drinke, corne, and suche other thynges be halowed by the word of God, and by prayer: For from whence thinke you, come pestilences and the other kyndes of diseases and sycknesses, but that the noysom spiryres do infecte the ayer. And by reason herof commonly our corne and frutes be perysshed, infected, and blasted, and so we (God sufferynge it so to be for oure offenses) by eatyng and drynkynge oure owne grayne, doo get vs death and greuous maladies of the body. For this cause be certaine gospels red in the wide felde amonges the corne and grasse, that by the vertu and operation of gods word, the power of the wicked spirites which kepe in the aier may be layde downe, and the aier made pure and cleane, to thintent the corne may remaine vnharmed and not infected of the sayd hurtful sperites, but serue vs for our vse and bodely sustenaunce. Wherfore (my deare frendes) we ought to make these solempne processions with ernest myndes and with all reuerence, and in especiall we ought

what is to be demaunded in supplications.

i. Timoth. iii.

to intreate and to heare the worde of God with deuoute and religiouse myndes. Thus doynge, doute we nothinge, but that Gods worde woll vtter and execute his vertue and strength vpon the corne and ayer, that those noysome, spirites of the ayer, shall do no hurte at all to oure corne and cattell.

Seconde, this is also mooste of all to be desyred and humbly to be prayed for in those crosse dayes, that God wyl vouchesaue to blesse his creatures not only (as before is sayde) for the profyte and behoufe of oure bodies, but also for our soules helth, lest our miserable soules might herby catche vnto themselues pestiferous infection and damnable contagion. I meane as thus: The poyson and infection of the soule is synne. Nowe whan God poureth vpon vs riche and plentifull croppes and indeweth vs with increase of all thinges: forthwith we lyke mooste vnkynde persons do vylaynously gyue oure selues to dayly bankettes and feastynges and to most beastly fyllynge of our panchies, and herof by and by ensueth ydelnes, and of it springe whordomes, adulteries blasphemies, cursinges, periuries, murders, ~~warres~~ and al mischefe, so that it were muche better for vs, if our corne and cattel dyd not so happely and plenteously prosper and go forwarde. So the thing that we demaunded in our processions and supplications we do in very dede finde, for God maketh vs here abundantly to enioy our requestes & desires and doth minister al thinges to the body with a large blessing, which thinge neuerthe lesse is moost ready poyson and pestilence to the soule, and the occasion of great myschefe. For doubtles surfettynge and ydlenes, of all nough-

all noughtynes be the rotes, and the fountaynes of all euels: But alake, alake, this goſtly infection we nothyng at all regarde, we paſſe not it. The peſtilence which noyeth the body we eſchue with greate care, yea we ſtudy to dryue it awaye with often prayers and ſupplications, layinge vnto it all the medicines and remedies we can deuiſe. But in this ſpirituall peſtileuce, we go ſtyll on, and procede without care or thought, yea euen for this purpoſe as it ſemeth we deſyre of God large increace and aboundaunce of thinges, and to be delyuered from bodyly peſtilence and infections, that we may the more frely and abundauntly endure after a delycate ſorte in the gooſtly infection. But (my frendes) almyghty God the ſercher of hartes, whyle he ſeeth vs ſleppyng in ſuch careles condition and that we nothyng regarde this ſo peſtilent, a peſtilence, he alſo winketh at oure deſtruction, accordynge to oure owne vowes and requeſtes he graunteth vs foyſon and aboundaunce of all thynges, and ſo blyndeth vs with the proſperous luck and ſucceſſe of thinges, and drowneth vs in the ſynke and pudell of ſynns, that at laſt oure ſynnes by longe vſe runne into a cuſtome, and the name of ſynne is cleane forgotten. Wherfore deare brethren albeit euery day we ought to rendre ſuplications and prayers to the lorde God with a rough chaſtiſement of our bodye to dryue away from vs ſo horrible floudes of all miſchiefe, namely in this Realme of Englande mooſt gyuen and diſpoſed to commeſſacions, to banketynges, to reuelynges, to ſurfettinges, to ydlenes, and to other fowle and abhominable vices that enſue of them, to thintent that God

No manne gardeth the ſpirituall peſtilence.

ones at laste may lyghten vs with his grace that we maye vse his gyftes to the helth of our soule and to the holsomnes of our body in suche sorte, as these goodes of the countrey, I meane our corne and cattell might be auailable aswel to the nourishment and defence of our body as to our soules healthe. But as I haue sayd and say agayn, God hath made vs so blynde and so vnsauery, that we are waxen playne Epicures vtterly voyde of all feare or care of God, mooste shamefully abusyng his gyftes to the ryot of the body and destruction of the soule. And forasmuch as this oure detestable wickednes and fowle abuse of the godly institution of these crosse dayes is not amended, but waxeth yearly worse and worse therfore God hath gyuen vs vp into a disalowed mynde, so that we make these letanyes and rogation dayes to be by our synnes vtterly vnprofitable and vnfruteful vnto vs. Behelde how angrye and how sore displeased God is with vs, neyther is there any to aswage and appeace his fury, syth our letanyes, our supplications, processions, and prayers wherwith we rather mocke God than worshyp him, spendyng our tyme and abusyng his benefytes in this wyse: herather kyndlynges and nourysshmentes of Gods indignation and vengaunce, than mitigations and swagins therof. God graunt therfore and be presently at hand and assistent to vs, that ones at last we may come home agayne to oure selues and returne to the harte, and that we may be kyndled with erneste fayth hope and charitie put from vs hys wrath and displeasure, to whom be prayses and glorie, worlde without ende, Amen.

The abuse of goddes gyftes.

Roma. i.

The

¶ The epistle on the Ascension daye.

The fyrst Chapter of the Actes of the Apostles

Thargument

Christes Ascension into heauen is here described.

The fyrste treatyse verely (O Theophile) we made of all that Jesus began to do and teache vntyll the day in which he was taken vp, after that he, thorow the holy gooste, had gyuen commaundemēt vnto the Apostles whome he had chosen, to whome also he shewed hymselfe alyue after his passion (and that by many tokens) appearyng vnto them fourtye dayes, and speakyng of the kyngdom of God, and eatyng with them commaunded them not to departe from Jerusalem, but to waite for the promise of the father wherof (sayth he) ye haue herde of me how that John baptised with water, but ye shalbe baptised with the holy gooste after these fewe dayes. Whan they therfore were come together, they asked of hym, saynge: Lorde dost thou at this tyme restore agayne the kyngdom to Israell? And he sayd vnto them: It is not for you to knowe the tymes or the seasons, which the father hath put in his owne power: but ye shall receaue power after that the holy goost is com vppon you, And ye shalbe wytnesses vnto me, not only in Jerusalem, but also in al Jury and in Samary, and euen vnto ye worldes ende. And whan he had spoken these thinges, while they beheld, he was taken vp on hye,

and a cloude receaued hym vp oute of theyr syghte. And whyle they loked stedfastly vp toward heauen, as he went, beholde, two men stode by them in white apparell which alsd sayde: ye men of Galilee, why stand ye gasyng vp into heauen. This same Jesus which is taken vp from you into heauen, shall so come, euen as ye haue sene hym go vp into heauen.

The sermon vpon this Epistle

WElbeloued audience in our Sauiour Christe, this daye is called the Ascension daye, bycause that at this day, Christe oure sauiour and redemer mounted or stied vp to heuen after his resurrection, leauyng his Apostles and disciples vpon the erth, which thinge is one of the articles of our feyth. And albeit sayne Luke the Euangelist doth ascertayne vs
Lu. xxiiii. of this thinge in the ende of his Gospell whiche he wrote of the actes and lyfe of Christ, yet forasmuche as he towched the thinge but briefely and lyghtely there, he doth here in the lesson of this daye whiche is the begynnyng of an other boke that he wrote for oure instruction of the dedes and actes of the Apostles, intreate the matter more at large.

Fyrst therfore ye shall marke, that the histories of the Gospell do paynt out Christe vnto vs as yet couered with the burthen of the flesh, and as yet not glorified, howe be it in the meane season he declared hymselfe aswell by his heuenly doctrine, as by many his miracles, which he shewed vnto the men of those daies that he was very God But in the Actes of the Apostles he is sette forth vnto vs as one that nowe raigneth and is glorified. Thus therfor saint Luke

begynneth

begynneth his description. In the former treatyle whiche I wrote, dearly beloued frende. Theophilus (whiche signifieth a louer of god) we haue spoken of al that Jesus beganne to do and teache. He sayeth not of all that Jesus began to teache and do. For our Sauiour Christ fyrste dyd practise suche thinges as he after warde taughte. He went to Jhons Baptysme. He withdrewe him selfe for a season out of the company of the worlde, afore he wolde take vpon hym to preache, and to teache other. The spirite led hym into wyldernes, where he fasted fourty dayes and fourty nyghtes. He suffered there mooste sharpe hunger to arme hymselfe with abstinence and patience. He there endured the moste bitter assaultes and temptations of our ghostly enempe the deuyll, as appeareth manifestly in the fourth chapter of Matthew. All this, he dyde to shewe vs an example howe we ought to do. We contrary wyse haue many teachers but fewe doers. Thou whiche teachest another (as the holy Apostle Paule writeth to the Romaynes) teachest not thy selfe. Thou preachest a man shulde not steale, and thou stealest thy selfe. Thou that sayest a man shulde not commyt the adultry, committest horedome thy self. Thou abhorrest ydolatry, and yet thou doest robbe god of his due honoure. Christe byddeth his Apostles and preachers that theyr lyght shulde shyne before men. He wold haue them to be the salt of the earth. For if the salt (sayeth he) be vnsauery, wherwyth shall it be sauered, it is good for nothyng but to be cast out of the dores and trode vnder fete. And in conclusion he sayth in this wyse: Who so euer doth and teacheth, the same shalbe called great

Mat.iii.

Mat.iii.

Rom.i

in the

in the kyngoome of heauen. Yea he furthermoze as-
Math.v sureth vs, that onles our rightuousnes do passe the
ryghtuousnes of the scribes, and phariſees: we ſhall
not entre into the kingdom of heuen. But perchaūce
ye woll aske me, who be scribes and phariſes. Her-
ken what Christ himselfe sayth. The scribes and pha
riſees syt in Moſes chaire. All therfoze that they byd
Mat. xxiii. you kepe, that kepe and do, but do not ye after their
woꝛkes, foꝛ they say and do not. yea they bynde to-
gether heuy burthens and greuous to be borne, and
laye them on mens backes, but they themselfes wyll
not heue at them with one of theyꝛ fyngers.

But let vs nowe se)deare freendes) whether
there be any suche scribes and phariſees in maners
and conuerſation of lyuynge amonges vs Chriſten
Origen. men, as were in olde tyme amonges the Jues. Ori-
gene that auncient doctoure, wꝛytynge vppon this
place of Mathew, sayth, that those be scribes, whiche
who be scri bes. departe not from the letter of the lawe. These be
iii. Coꝛ. iii. suche persons as teache nothynge but the outwarde
Ro. viii. keping (and as who should saye) the barke of the law,
wheras accoꝛdyng to saynt Paule, the lawe kylleth
and the spirite quickeneth. Foꝛ as saint Auſtine doth
Auſtine, very well declare, the letter of the lawe without the
Jhon. iii spirite is not inough. It is the spyꝛite that quicke-
neth, of whome, onles a man be boꝛne agayne he can
not entre into the kyngdome of God. This spirite
is wont to leade men into al trouth, he diſcloſeth and
openeth vnto vs the pyth of the lawe, that is to say,
the liuely and erneſt feith in Meſſias that was pꝛo-
miſed ſo longe befoꝛe by the pꝛophetes, euen our ſa-
uiour Chꝛiſt Jeſu foꝛ whoſe loue we ought frelye

to

to fulfyl and worke the law and not by compulsion lyke slaues and bondmen, forasmuche as the spirite of God hath infranchised vs and made vs Christes freemen. They than whiche teache not this fredome and enfranchisement of Christian men, that is to wit whiche teache not the pyt or karnell of the lawe but the barke or houske, be no better than scribes. Now I pray you, what other be all papistes, but euen such and worse, for they can skant abyde to teach so much as the letter of gods lawe, whiche neuertheles beyng taughte nakedly and alone doth but kyll, it quyckeneth not. yea they wyll teache wel nere nothinge but theyr owne traditions, customes and beggerlye clementes. I haue shortlye shewed you whiche be scribes, according to the diffinition of the auncient doctour Origene. Let vs now se, what he calleth a Pharisee. Suche as professyng (sayth he) some greater thing do deuide themselues as better from the multitude and common sorte of men, be called pharises, which by interpretation be as muche to say as diuisi or segregati, that is to wit, diuided or seuered persons. For Phares in Ebreue is called a diuision. Now accordyng to this diffinicion, whether there be any pharisees in Christendom or no, I reporte me to your selues. Lorde god, what diuisions, what sectes, what sundry sutes of counterfaited holy persons haue we had in England now of late, which thought them selues better and holyer than the reste of people, yea whiche wolde suffer none to be called religiouse, but them selues, where as after the diffinition of saint James, they were as farre wyde & differed as muche frō religious persons, as an ape differre from an owle

Gala.v.

The papistes be scribes

what Origen calleth pharises.

Iac.i.

But let vs retourne to oure lection. Theſe ſcribes and phariſees dyd teache, but they dyd not the thinges whiche they taughte. Chriſte (as ſaynte Luke doth here witneſſe) fyrſte dyd the thinges, and after he taughte them. And of all theſe thinges (ſayeth Luke) whiche Jeſus began to do and teache vntyll the tyme of his ſtyenge vp to heauen haue we ſpokene in the former treatyſe. This treatyle we calle commonly the Goſpell of ſaynte Luke. Nowe than whan the Apoſtles were as on this daye come together, they aſked Chriſte, ſaying: Lorde wylte thou at this tyme reſtore agayne the kingdom of Iſrael? Lo (good people) here ye haue a ryghte notable exemple of the Apoſtles infirmitie and weaknes. For albeit they had harde oftentymes that Chriſtes kyngdom or reynge ſhulde be ſpirituall yet they continued ſtyl to dreame of a certayn corporall Monarchy or rule. But nowe what doth Chriſte vnto them? Albeit they thoughte and ſpake foolyſhly, yet he leaueth them not, but ryght gentelye he plucketh them away from thoſe carnal thoughtes, ſayng: It is not for you to knowe the tymes or the ſeaſons, whiche the father hath putte in his owne powere, as who ſhulde ſaye, medle you with youre office wherunto ye be appoynted. your office is to teſtifye of me and of my doctrine. ye ſhall be witneſſes (ſayeth Chriſte) vnto me, not only in Jeruſalem, but alſo in al Jury and in Samaria and euen vnto the worldes ende. And here is to be marked, that Chriſt woll not haue his preachers curiouſe vppon vdle queſtions or vayne ſtudyes. For theyr onely office and feate is to preache Chriſte and his doctrne, that is to wete.

The werkes of the Apoſtles.

The office of Apoſtles or preachers

to wete, to ſet forth and preache only ſuche thynges as Chriſte hath done and taughte to be beleued of the ignorannt people, for whiche cauſe alſo the holy ghoſt was gyuen vnto them, euen to the intente to make the Apoſtles mete to teache and vs to receyue theyre teachynge. Nowe whan Chriſte hadde ſpoken theſe thynges, whyles his Apoſtles beheld hym, ſo ſodenly he was taken vp on hyghe, and a cloude receyued hym vp out of theyr ſyghte. Here (deare brethren) ye ſhall marke the frute and profyte of our ſauiour Chriſtes Aſcenſion. For by his ſtieng or aſcendyng vp into heuen he wrought two thinges for vs. The one was, he had a mooſte goodlye and glorioule tryumphe vppon oure mortall enemie the deuell. The other was, he anone ſente downe the holy ghoſt to his Apoſtles, as alſo the prophete Dauid witneſſeth, ſayenge: *Aſcendit in altum, captiuam duxit captiuitatem, dedit dona hominibus.* That is to ſaye, He aſcended vp on hygh, he led captiuitie a priſouer, he gaue gyftes to men.

The frute of the aſcenſiō

Pſal. 97. Ephe. iiii.

Finally, ye ſhall marke that oure ſauiour Chriſte at his departure from his diſciples whan he mounted vp to heuen, comforted them by his angels ſurely promyſynge them, that euen ſuche one as they ſawe hym aſcendyng now vp to heuen, they ſhulde in the laſt daye ſe agayne, at which tyme doubtles he ſhall rendre to euery man his rewarde accordynge to his dedes. They which haue done wickedly, and wolde not beleue, ſhalbe condemned into hell fyre, where ſhalbe weping and gnaſhing of teth. But they that haue beleued on Chriſt Jeſu and with worthye dedes haue garnyſhed and declared theyr fayethe to

ii. Cor. v.

the worlde, they ſhal inherite the kingdom of heuen and ſhall entre into the ioye whiche the father of heuen hath prepared for them. To whome with the ſon and the holy ghoſte be glorye and prayſe for euer and euer. Amen.

¶ The Goſpell on Aſcenſion daye.

The xvi. Chapter of Marke.

Thargument.

Of the commiſſion that Chriſte gaue to his Apoſtles to preache his Goſpell through out the hole worlde. And howe Chriſte ſtyed vp to heauen.

Recumbentibus vndecim diſcipulis apparuit Jeſus & exprobrauit incredulitatē eorum.

IEſus appeared agayne vnto the eleuene as they ſat at meat, and caſt in theyr teeth theyr vnbeleefe and hardnes of harte, because they beleued not them whiche had ſene hym ryſen agayne. And he ſayd vnto them: Goo ye vnto all the worlde, and preache the Goſpell to euery creature, he that beleueth and is baptyſed ſhalbe ſaued. He that beleueth not, ſhalbe damned. And theſe tokens ſhall folowe them that beleue. In my name they ſhall caſt out deuels, they ſhall ſpeake with newe tonges. they ſhall dryue away ſerpentes. And if they drinke anye deadly thing, it ſhall not hurte them. They ſhall lay theyr handes on the ſycke, and they ſhall recouer. And when the Lorde had ſpoken vnto them, he was receyued into heuen, and is ſet on the ryght hand of God They therfore went forth, and preached euery where, the Lorde worcking with them and confirming the word with miracles folowynge.

The

The sermon vpon this Gospell.

THe Christian mans lyfe in this gospell (good people) is set before oure eyen. For fayth and charite are here propouned vnto vs as in all the rest of the gospels. Wherfore syth the gospell bryngeth euer those two with it, we ought also continually to practize them and entreate of them. For he sayeth who so beleueth and is baptised shalbe saued. Fyrst of al therfore Christe vpbraydeth in this gospell his Apostles of theyr faint beleue and hardenes of harte and blameth them, declaring what they wanted, and yet neuertheles he reiecteth them not, neither is moued rygorouslye and hastely agaynst them but he gently blameth them none other wyse than yf one of vs wolde say to an other. Arte thou not ashamed to do the thynge thou goest aboute: speakyng after this sorte to brynge hym to know hym selfe, and to make hym ashamed that he maye leaue of, his euell enterpryse or worke, and yet we forsake hym not, nor hate hym, nor plucke our loue from hym. Neyther was it a lyght matter why our Lorde rebuked his disciples for surely infidelitie or lacke of beleue is of all sinnes that can be named the greatest. Wherfor he vpbraydeth them of vnfeithfulnes (as saynte Hierom sayth) that feithfulnes myght succede, He vpbraydeth the hardnes of their stony hart, that a fleshy hart replenished with charite myght folowe in the place. All these thynges weredone to our comforte and instruction, that we shulde not be discoraged thoughe we be founde, any thynge fautye in our fayth, as yf we doute, stomble, or falle, but rather that we shulde quyckely ryse agayne, stablyshe our feith and runne

Iuer edulitie.

Hierom

to God takyng trust and affiaunce at hym and constantly also retaynynge it, namely syth he deleth not with vs accordyng to trygour, but can wynke at our falles and infirmities. And he that reputeth God to be suche, shall also fynde hym suche one: I saye yf we can take hym for a mercyful god, he wol suffre himselfe to be founde suche one, and wol so declare hymselfe to wardes vs. Contrary wyse he that hath an euel conscience and an vnfaythfull harte doth not so, he beareth no suche affiaunce towardes god, but fleeth from hym countyng hym a sore and rygorouse iuge, and therfore he also fynde hym suche one. The same we must also do with our neyghbours. Yf we se any swarue from the faith we maye not mayntayne him in his malice, but we ought to reproue and laye his faut before his eyes, but yet not after such sorte that we shulde hate hym or be agaynste hym or turne our frendshyp and loue from hym For thus sayth sayncte Paul. Brethren although a man be found in any faut Gala. vi. you that be ghostlye redresse suche a person with the spirite of meakenes. But the most holy father or god father, the bishop of Rome which wol be called Pope his byshops, his prestes, his monkes, his chanons, his freers, and his nonnes, can not abyde whan that they be founde in any notable cryme, to be reproued. For what soeuer euell do chaunce, they pretende and allege for them that it come not through theyr faute but through the faute of theyr subiectes. Theyr subiectes and suche as be vnder theyr obedience shalbe cruelly and roughlye handled. Certaynly aiman et iniury and wickednes ought to be so punyshed that charitie and veritie be kepte towardes euery man.

Euel ought to be punyshed.

Nether

Neyther oughte we to suffere oure mouth to be stopped, For none of vs all shall so lyue as longe as we be in this flesshe that we can be founde on euery parte blameles and without sinne, But I am fauty in this thynge, and an other in that. Namely syth it is right playne and euident to all men, that euen the Apostles them selues lacked that, which was chyfe and the hyghest poynt of al where as not withstandynge, they were the corner stones and the rockes of foundacion, yea and the beste and the mooste excellent parte of christendom. Noman yet thynketh, that the Apostles were vtterly and al together vnfeithfull or infideles. For they beleued the thinges that were writen in the lawe and in the prophetes, albeit they had not yet the ful perfection of feith. Faith was in them and it was not in them. Faith therfore is a thynge which alwayes groweth bygger and bygger accordynge to the parable of the mustarde sede which our sauiour Christ declareth in the .xiii. chapter of Matthew. So thapostles were not vtterly voyde of feith, for they had a part of it. For verely it is with feithe as it is with a man that is sycke, and beginneth by lytle and lytle to crepe vp and waxe stronge. Our Lorde than expresseth to his Apostles wherin they beleued not, and what they wāted that is to wit, that they perfytly beleued not his resurrectiō. For albeit they beleued al the rest, yet in this behalfe they remained infideles For happely they beleued also this that god wolde be merciful vnto thē. but yet this was not inough For it was nedeful also ỹ they shuld beleue Christes resurrection. Wherfore he vpbraideth thē of theyr lack of feith bycause not withstading they had sene altogether

Mat. xiii.

Christe vpbraideth his Apostles of theyr infidelyte.

yet

yet they beleued it not, and that they yet wanted this
what is it is to beleue the resurrection of Christe
article of resurrection. What is it than to beleue the
resurrectiō of Christe which beareth so grate a stroke
and is of such strength, that the disciples were called
infideles and misbeleuinge persones for the defaute
of it? Verely, to beleue the resurrection of Christe is
nothinge elles, than to beleue we haue a spokesman
and peace maker before god which is Christ, whiche
maketh vs at one with god the father and iustifieth
vs in his syght. For what so euer is in man of his
owne nature and byrth, without regeneration, is but
synne and death, wherby he heapeth vpon hym selfe
gods vengaunce. Agayne, god is the euerlastynge
iustice and clerenes, which of his nature hateth synne
Herof it commeth, that betwene God and man being
in suche case, is perpetuall enmitte, neyther can they
be frendes or agre together. Christe therfore by ta-
kyng our flesh vpon hym dyd both translate our syn-
nes vpon hymselfe and drowned the wrath of the fa-
ther in himselfe, to make vs at one with his father.
Without this feythe we be the chyldren of venge-
aunce, we can do no good worke that may please god
neyther wyl god heare our prayers. For thus sayeth
the prophet. They cryed and there was no helper, to
Psal. xviii. the Lord and he answered them not. Yea the most ex-
cellent worke wherby we thoughte to obtayne grace
helpe, and comfort of God was imputed vnto vs for
syn, as the selfe same prophet saith. oratio eius in pec
Psal. cix. catum fiat. Be his prayer counted for synne, for sure-
lye we can not with all oure powers of our owne na-
ture pacifye god. We neded therfore Christe to be
a suter for vs to the father, and to make vs at one

with

with him and finallye to obtayne what soeuer is ne-
defull for vs. By the same Christe it behoueth vs to
aske of god what soeuer we nede, as Christe hym-
selfe instructeth vs sayinge. What soeuer ye aske
the father in my name, shalbe done vnto you. What
soeuer we demaunde of god, surely we must by thys
Christe / which hath satisfied for our synnes, obteine
and gette it. For Christe is he whiche protectethe vs
he is the defence and buckeler vnder whome we be
shadowed, euen as the chyckens be nourysshed and
hydde vnder the wynges of the henne. By hym
only our prayer is allowed before god. By hym
onelye we be harde and gette the fauoure and grace
of the father. This is then to beleue vppon Christes
resurrection, if as it is rehersed we beleue that Christ
hath borne vpon him aswell oure synnes as the syn-
nes of the whole worlde and hath drowned in himselfe
the one and the other and also the displeasure of the
father by whome we be reconciled to God and made
ryghtuouse before hym. But here I cannot sufficy-
entlye lamente the fewnes of Christen men and wo-
men which haue this stedfast faith that by christ they
be released of their synnes and made righteouse. Few
I say haue such opinion in the resurrection of christe
that they thinke their synnes be taken away by christ
but what do they, they go aboute to be iustifyed by
workes of their owne imagination. This man en-
treth into the cloister and is made a monke or freer,
she a nunne, some one thynge some another, & yet they
say they beleue in the resurrection of christ, wher their
workes do shew cleane contrary. Wherfore this ar-
ticle haue the holy fathers preached and taught speci

Al outwar de chrystē men be le ue not in the resur rection.

ally before other. mor thus Paule in his first epistle
1. Cor. xv. to the Corinthians saith. Yf Christe hath not rysen
from death to lyfe, than vaine is our preaching, vain
also is your faith, & a litle after. Yf Christe hath not
risen: vaine is your faith, ye be yet in your synnes. Ye
wil aske how this doth folowe of saint paules wor-
des. Thus truly, if Christ rose not frō deth to lyfe, it
foloweth, that synne & death did swalow him vp & kil
led hym. After that we coulde not ryd our selues oute
of our synnes, Jesus Christ toke them vpon hym to
treade vnder his feete death & hel & to be made Lord
ouer them. But if he rose not agayne, than surelye he
ouercam not synne, but was ouercome of synne. And
therupon it foloweth. if he rose not agayne he rede-
med vs not, and so we be yet in our synnes. Further
Romanu x more in the epistle to the Romaynes he sayth. If thou
confessest with thy mouth Jesus to be the Lorde and
beleuest in thy hart, that god hath rayled him from
death thou shalt be saued. Herunto agreeth all scrip
☞ ture both old and new. But it is not yet sufficiēt bare
ly to beleue the resurrection of Christ. For wicked yet
☞ lones beleue this, yea the deuil doubteth not but that
god suffered and rose againe. We therfore must also
beleue the effect of the resurrection, & must know what
fruyte & profyte we haue taken therby, that is to saye
pardone of our gylt & as it were a garle deliuerye of
al our synnes, that Christ passed thorough death, & by
it ouercamme synne & death, yea & whatsoeuer coulde
hurt vs he trode vnder his fote: & is ordeyned & set
at the ryght hande of the father in heauen the myghty
lorde ouer synne, death hel the deuyl, & whatsoeuer
hurteth vs, and that al these thinges be done for our

sake

sake, whiche thing the wicked persons beleue not. Ye se than my frendes how we much is conteyned in this article of resurrection, so that we maye better wayte al the rest than this one article. For what were it to beleue al other articles, as that god was borne of the vyrgyne mary, that he dyed and was buried: if we do not also beleue that he rose agayne. And this God meaneth in the prophecy of Abacuc, where he sayeth: I shal worke a worke in you which men shall not beleue whan it shalbe tolde. And this is the cause whye Paule in all his epistles handlethn o worke or myracle of Christe so busely, as he doth the resurrection of Christe. Yea he letteth passe all the workes and miracles of Christ, and chefly teacheth vs the fruit of this so that none of thapostles hath so painted Christe vn to vs as paule, of whome not without cause, christe sayde to Ananias: This is my chosen vessel to beare my name before the Hethen people, and kynges and the children of Israell. It foloweth in the texte. Go ye into the hole worlde sayth christ to his disciples, and preach the gospel to euery creature. But I praye you what shall they preache. Verely none other thing but that christe is risen from death, and that he hathe vaynquyshed and taken away synne and all mysery he that beleueth this is saued. For the gospell, which betokeneth a glad tidinges, is nothynge elles, but a preaching or shewynge of christes tryumphe agayne he that beleueth this is sauf, he that doth not: is lost And here consyder me the nature of fayth.

Abacuc.

Actum. 13

What is gospell.

Fayth constrayneth no man.

Fayth constrayneth none to the gospell, but leaueth euery man to his owne lybertie and choyse. He that beleueth, maye freely beleue, he that commethe

let hym come, he that wyll not, chose hym. And here agayne ye shall marke that the romysh bysshoppe erreth and doth nought, in that he goeth about by violence to drawe hethen men to the christen fayth. For beside the preachinge of the Gospell, Christ gaue nothing in commission vnto his disciples. So they preached it, accordinge to their commission, and lefte it in mens free libertie to come to it or not. They said not eyther beleue it or I wyl kyll the. So ye se that infideles as turkes, sarasens, and Iues ought[e] not violently to be drawen to our fayth, but louingly rather prouoked & allured. But here is a doubte, howe this text ought to be vnderstād. go into al the worlde sayth the Apostles neuer passed throughe oute all the worlde. For none of the Apostles came so farre as to vs. Furthermore there be many Ilandes found out nowe in our tyme which be inhabited with people to whome gods worde was neuer preached. where as yet the scripture witnesseth that their sounde went forthe into all the worlde. I saye therefore that theyr preachinge went into al landes, although it be not yet comme into the hole worlde. And this commyng out, is begonne, albeit it be not yet ended, but neuertheles it spredeth continuallye more and more and shall do tyll the laste daye. And it is with this commission or ambassade of preachynge, as it is with a stone that is cast into the water, for lyke as a stone that is caste into the see maketh waues aboute it, and one waue driueth forth another, tyll they come to the shoore, and albeit ther be in the middes a greate caulme, yet the waues cease not but go continuallye forth: Euen so it is with the preachinge of the Gos-

pell

pell, it began by thapostles, and it styll goeth forthe. and by styll preachynge it goeth further and further: it suffereth in the worlde persecution and chasynge awaye, yet it is alwayes opened more and more to suche as herde not of it before, thoughe in the mydde iourney it be driuen downe and be made starke heresye. Or it maye be lykened to an ambassage that one sendeth out, as yf oure soueraigne Lorde the Kynge of Englande shoulde sende his ambassadours into Fraunce or Spain, we say that an ambassady is gone forth from our kyng thither, albeit the ambassadours be not in dede yet come thyther, For lyke as chryste dyed for all: so he rose agayne for all, and therfore he wolde haue this Gospell preached to all. Whosoeuer than that beleueth and is baptised shalbe saued. Here ye shall marke that God doth hange an outewarde sygne to his worde whyche sygne maketh his worde to be strouger vnto vs, so that it assureth oure hartes and maketh vs not to doubte thereof. Thus God dyd set the raine bowe for a sygne to Noye, to assure hym he wolde no more destroye the world with floudes. So that this raine bowe is as it were a seale or suretye both to Noye and to all vs, noone atherwise than a seale is putte to wrytynges to make them sure, And lyke as prynces and noble mē be knowen by their colours, badges and armes: euen so dealeth God with vs, and hath stablysshed hys wordes as with a seale that we shulde nothynge doubte. He gaue to Abraham cyrcumcision for a sygne of chrystes commynge that shulde blesse the world. Likwise hath he done here by puttynge to this promyse of salnacion an outwarde sygne, I meane babtysme. For

Frasm. in paraphra

baptisme is as it were a watch worde to put God in
remembraunce of his promyse, which if it can be had,
austyne. ought of necessitie to be take, as saint Austine sayethe,
and not to be omitted. But if it can not be had, or if it
be denyed a man, yet he shall not be dampned so that
he beleueth the gospell. And therfore our lorde sayth,
He that beleueth not, shalbe dampned. He sayth not
he that is not baptised. For baptisme without fayth,
eyther of the party selfe, or of them that bringe hym
to baptisme, if it be a chylde that be baptised, is lytle
worth, but it is lyke to a paper that hath a seale han-
gynge to it and hath no writinge therto. Wherfore
they that haue the vysyble signes without the inuy-
sible faith, they haue seales without writinges. Fur-
thermore we se here that the office of suche as woll
be called Christes Apostles is, to go into the worlde
and preache Christes gospell. And so here we maye
iuge whether the byshop of Rome with his g alaunt
prelates whych ryde lyke princes vpon their moyles
and neuer preache one worde but rather stoppe the
mouthes of true preachers, oughte to be called the
successours of the apostles and persons apostolike or
no. And these tokens, sayth Christ, shall folowe them
that beleue. In my name they shall caste out deuyles
they shall speake with new tonges, they shall take a-
waye serpentes. And if they drinke any deadly thinge
it shall not hurte them. They shall laye their handes
on the sicke, and they shall recouer. But ye woll aske
& questiō, howe shall we vereky this texte, that he that beleueth,
shall haue power to worke all these, for oure Lorde
saith, that these tokens shall folowe the beleuers, and
yet it is certayne that not all the Apostles wroughte
them

them. For it is recorded of none to haue dronken poy-
son but of Jhon Euangelyste. yea if this sayinge
of Christe must nedes stande, fewe shalbe saued, for
very fewe of the sayntes haue done all those. Some
therfore to auoyde this inconuenience doo expounde
these sygnes mistically, sayenge that they do speake
with new tonges which where as before they taught
deuelyshe doctrines, nowe confesse Christe and so be
newe men. By takynge awaye of serpentes they vn-
derstande the destroyeng of pestiferouse doctrines,
heresies and sectes. By drynkynge of poyson with-
out hurte, they vnderstande that the readyng or hea-
rynge of false doctrines shall not hurte them. By
healynge and curynge of sycke persons they vnder-
stande the healynge of the soule. Albeit this inter-
pretation is honest and a mater of trouth, that suche
as beleue shal worke these feates, yet it is no doubt,
but that when soeuer the profette of the Gospell (as
Erasmus sayth, requyreth an outwer de miracle, he
shal do any of the forsayde myracles euen outwardly,
and they shal folowe him, las Christe hymselfe
sayeth in an other place: Verely verely I saye vnto
you, he that beleueth in me/the workes that I do, he
shall do, yea and he shal do greater then they be. For
the christene man hath the same power whiche oure
Sauioure Christ hath, christ is a communitie, he is
sette in the same goodes with Christe. Furthermore
our Sauiour Christe gaue them power agaynst wic-
ked spirites to cast them out and to heale all maner of
sickenesses as it is red in the tenth of Matheu: Also
the prophete Dauyd in the .xcr. psalme sayth. Thou
shalt walke vpon Lyons & dragons. Wherfor whet

a mistical interpretacyon,

gregory i homilij

erasmus i paraphra

Ioh.xiiii.

Mathe x

a Chrysten

a christē man is, the power to worke these signes and miracles is not taken awaye, as by manye examples it hath ben proued. But no man oughte to do them, onles the cause requyre it. For the Apostles them selues wrought not these miracles but only to the testyfication of gods worde, that so by miracles the gospell might be cōfirmed, as the text sayth. They wente and preached euery where, the Lorde worckynge with them and strengthyng the worde with myracles folowyng. But now after that the gospell is spredde abrode and opened to the hole worlde, miracles be not so necessary as they were in the Apostles time. For as sayne Gregorye full well sayth, in the begynnynge of the churche these signes were necessarye. For to thintent that the fayth of the beleuers might increase: it was to be nourished wᵗ miracles, cuēlyke as we also when we plante yonge trees, do poure so longe water into them, tyll we se them take hold in the earth: but when they be ones throughlye roted, we cease frome wateringe them any more. Now whan our Lord had spoken these thynges vnto them, he was receiued into heuen, that is, he went vp to begynne his spiritual and heauenlye kyngdome. and drew with hym oure hopes, that thyther: whyther we sawe him ascende we shulde also folowe. And he sytteth on the tyght hand of god that is to saye, he is god egall and of lyke power with the father. And as the prophete sayth, he ascended vp on hygh and hath ledde captiuite a prysoner. So that nowe, we be no lenger in thraldome, for christe hath caried it awaye wᵗ hym and made vs the chyldren of his father to lyue eternally with hym in heuen. To whombe glory for euer and euer. Amē.

The

¶ The Epistle on the sondaye after Ascension daye.

The Epystle of Peter the .iiii. Chapter

Thargument.

¶ An exhortation to do good workes accordynge to the exemple of Christe.

MOst deare beloued brethren. Be ye sober, and watch vnto prayer, hauyng aboue al thinges feruēt charitie amonge your selues. For charitie shal couer the multitude of synnes. Be ye full of hospitalitie one to another without grudgyngs. As euery man hath receyued grace euen so minister the same one to another, as good ministers of the manyfolde grace of god. If any man speake, let hym speake as the wordes of god. If any man minister, let him do it as of the vertue which god ministreth vnto him that god in all thynges may be glorified thorow Christe.

The sermon vpon this Epistle

GOod brethren and systers in our sauiour Christ the lection of the Epistle of this daye red in the churche is taken forthe of the fourthe chapter of the fyrste Epistle of the Apostle and messanger of Christ Saynte Peter. Ye shall therfore vnderstande that forasmoche as this hooly Apostle Peter had in the chapters goyng before this place, sufficiently taught the Jues and others whome he wrotte this Epistle vnto, of the fayth and iustification whiche commeth by Christe, he doth nowe exhorte and moue them to good workes accordynge to the maner of right and pure preachers, which before they gyue any preceptes of good maners, woll fyrste intreate of the causes of newe lyfe. Wherfore this present lesson is no-

The occasion of this Epistle.

thyng but an exhortation to good workes after the exẽple of Christ. Fyrst of al therfore he biddeth them be sobre and vigilaunt in prayer. And this text contryneth a generall exhortation to all such thynges as become christen men to do in this lyfe. For modestie and sobrenes be not so greatly good workes, as they be the selfe rulers whereby all good workes be tempered. Ye shall than vnderstande here by modestie and sobrenes firste those ciuyle vertues which haue these contrary vices, arrogancie and pryde. In lyke wyse doth also Paule vnderstande them in the Epistle to the Romaynes, where he writeth. I say vnto you, by the grace which is gyuen me to euery one of you, that non thinke prowdely of himself, aboue that it becommeth hym to thynke. but let him so thynke that he be demure and sobre, euen as God hath bestowed to euery one the measure of fayth. Seconde, ye shall vnderstande by demurenes and sobrenes here, also the soundnes of mynde, so that ye thynke measurably and soberly of gods worde. lest through your owne ymaginations and good intentiõs ye go away from the true vnderstanding of Gods word, or suffer your selues to be plucked away with any maner wynde of newdoctrine. Now whan we be temperate and sobre aswell in lyfe as in doctryne, it foloweth also that we must nedes watch and giue our selues to prayer. But afore all other thinges saynt Peter byddeth vs haue feruent charitie amonges our selues, for charitie shal couer the multitude of sinnes. As though he shulde saye. It maye happen that a man maye fayne with himselfe that he is sober, repentaunt, and busy in prayer Therfore before all thynges se ye haue charitie, without

Rom. xii

Charitie

out which, youre demurenes, youre sobernes, youre
prayer shalbe but fayned and cloked workes, with-
out which charitie also they be nothynge worth not
yet thankfull to god, accordynge to the sayenge of
Christ. Whan thou shalte offer thy offerynge at the Mat.v.
aulter, and remembrest that thy brother haue ought
against the, leaue there thy offerynge, and go and be
at one with thy brother firste, and then come and of-
fre thy oblation. Doubtles (my brethren) charitie is
to be preferred before all other workes, for withoute
it none of all oure other workes can please god, as
Christe himselfe witnesseth. And also the prophete
Esay in the fyrst chapter. Thou shalt no more offer to
me sacrifice, but lerne to do ryghte, helpe the nedye
and so forth. And saynt Peter will that our charitie Vehement
be behement or feruent, not colde and negligent, such charitie
as theirs is, which with their mouth make as though
they loue a man, but with theyre harte hate hym as
euell as a tode. And he sheweth the cause, for loue or
charitie couereth the multitude of synnes. This sen-
tence is taken forth of the .x. chapter of the prouerbes
For the most proper office of charitie is to hyde the
infirmities of the neyghbure. Yea and it shall co-
uer also the multitude of our synnes wherby we be Erasmus in
in daũger to god. Wherfore that we trespasse against paraphra.
him we shal very wel wipe awey by releuyng and do-
yng good to our neyghbour. Forthermore hospita-
litie and harbouryng without grudgyng is also one
of the workes of charitie and a christen mã is bounde
to do it, if he be of abilite. Yea as euery man hath
receiued the gyfte, euen so minister the same one to a-
nother as good dispensours or stewardes of the ma-

nyfold grace of God. Here the Apostle exhorteth euery man particularlye to do his office in his callyng. He that is a preacher of gods word, ought to be content with his gyfte and to execute his dutie in his callynge, that is to wet, he oughte to preach not his owne dreames, but the sermons and wordes of god and so of all other officies in Christes congregation. whiche if they were done accordynge to Saynte Peters aduyse here, we shulde bothe haue gods worde more purely set forth, and also the churche in better vnitie and concorde. Wherfore accordynge to euery mans gyfte, and (as Paul sayth) euen as God hath allotted euery man accordynge to the measure of his fayth, so let hym serue in his callynge. As good stewardes or dispensours let all sortes of men behaue themselues in executynge theyr office. I praye you is not he a foolysche stewarde whiche of other mens goods wolde glorie and take a pryde, where he is but onely the stewarde and not the owner of them? Nowe they be good stewardes whiche be faythfull and ware, which know what, how, to whome and what tyme they oughte to preache and laye out the treasure of godes worde, the treasure I saye of the manyfolde grace of God accordynge to the sundrye and manyfolde gyftes. He that speaketh, lette hym speake the sermons and wordes of almyghtie god, let hym not preache his owne gloses, his owne inuentions, his owne dreames and fansies: And to what so euer ministration or office he be called and appointed in the churche, lette him do it (saith saynte Peter) as of the vertue, power and abilitie whiche god ministreth vnto hym, and not as thoughe he were

Romans.

Good stewardes.

☞

By vertue.

were able by his owne wit and prudence to execute his miniſterie, And why ſhall he do this. Verily that God in all thynges may be glorified thorowe Jeſus Chriſt. For the principall ende of all our gyftes offices and good workes is that by them God ſhulde be glorified and not that of them ſhulde ryſe contentions, ſtrykes, debates, and diſcordes. Nowe God is glorified by oure gyftes, offices, duties, and workes, when we ſo vſe them that our euen chriſten may take profite and edification therby, and may take occaſion by the good diſtribution of the ſame to glorify God by Jeſus Chriſt. For our Sauiour Chriſt Jeſus aſcendyng vp to heuen diſtributed and gaue gyftes vnto men as the prophet ſayeth. To whome be all glorie, all prayſe, all imperie and dominion aſwell to ſaue as to rule and gouerne his faythfull people together with the father and the holy ghoſt for euer and euer. Amen.

How God is glorifyed by our gyftes and workes.

¶ The Gospell on the ſonday after the Aſcenſion daye. The. xv. and. xvi. Chapter of Jhon.

Thargument:

¶ The holy ghoſte is promyſed to be ſente by Chriſt to his Apoſtles.

JEſus ſayde vnto hys diſciples. When the comforter is comme whome I ſhall ſende vnto you frome the father, euen the ſpirite of trouthe whiche proce-

deth of the father, he shall beare witnesse of me: And ye shall beare witnesse also, bycause ye are with me from the begynnynge, These thynges haue I sayde vnto you bycause ye shulde not be offendeded. They shall excommunicate you: yea the howre shall come, that who soeuer kylleth you, shall thynke he doth God seruice. And suche thynges shall they do vnto you, bycause they haue not knowen the father neyther yet me. But these thynges haue I told you that whan the houre is come, ye may remeinber them that I tolde you.

The sermon vpon this Epistle.

For asmoch as our Lorde Christe in his maundie (good people) with many promyses had beque-
Marcus tus thed and deputed the holy ghost to his Apostles, he doth nowe at last name hym more playnly with hys proper name of offyce, declarynge therby what profyte and commoditie he shal brynge to the good christen people. He sayeth: whan the comforter is come. This proper and true name he gyueth the holy ghost
Rom. vii. callyng hym a comforter. For who els certifyeth our conscience, that we shulde beleue that by Christe we be the children of God and crye Abba father, but this only comforter? I praye you, who maketh vs both desyrefull and also hardy to confesse this feith? Who comforteth vs in all suche misfortunes and afflictions as we suffre in this worlde for this confession sake? Surely the same selfe good spirite, which procedeth from the father doth all this, this is his feate and offyce. For thobteynyng of which spirite, the prophete Dauid so busely prayeth in the .l. psame. But

ye may

ye may more lyuely beholde the nature and workyng of this holy ghost or spirite in the Apostles, whiche before the comminge of the holy ghost, beinge in tribulatiō fledde from our Lord and denyed hym. For they hyd themselues in corners, some here some there But whan this spirite, this comfortour was ones setled in them, then they confessed Christ frely and his resurrection in so much that they also toke pleasure and delyte in the trouble and affliction that was layd vpon them, as appeareth playnly in the Actes Nowe this comforter bycause by the vertue of hys Godly power & offyce he maketh men trouth tellers, folke in the confession of the trouth, by the vertue also of his offyce he shall beare witnesse of Christe, So ye muste here marke that the holy ghost oughte to beare witnesse of Christ. But what shall he witnesse what shall he teache of Christ, vndoubtedly none other thynge, but that whiche Christe preached and taught before, that is to saye, he shal make thē which before could not perceyue Christes loore and doctrine nowe to vnderstande it, by wrytynge the gospell in theyr hartes. A mans owne wysedome can hert do nothynge, it must be this holy spirite and comforter which must do the dede, euen as Jeremy the prophet in the.xxxi. Chapter sayeth, I shall plant my lawe in the inward partes of them and wryte it in their hartes, and wyll be theyr God and they shalbe my people. And from thence forth shall noman teache hys neyghbour or his brother and say, knowe the Lorde. But they shall all knowe me from the lowest to the highest, sayeth the Lorde. Of all these thynges it is

Actu.v.

The spirite of trouth.

Prophecy of Jeremy.

playnly

playnly gathered, that without the holy ghoſt, we neyther can knowe the trouth, nor beare witneſſe vnto Chriſte Jeſus.

Seconde, ye maye eſpye here (good people) verye playnly the offyce and dutye of Apoſtles or Chriſtes meſſangers which is, that they ought to beare witneſſe of Chriſte. For to teſtifye or beare witneſſe in ſcripture ſignifyeth to teache & ſpeake not the thinge that lyketh vs, but the thynge that almyghtye God hath commaunded. After this ſorte is Chriſte named in the pſalme a faythfull witnes in heauen. Also Eſaye the prophete ſpeaketh of Chriſte in the perſone of the father ſayenge. I haue ſet hym for a witneſſe to the people, for the prince and mayſter of the gentyls. Wherfore ſyth the recorde of Chriſt and of his Apoſtles oughte to be egall and agreable togethers: ſurely they muſt haue one tenure of theyr witneſſes, and furthermore it muſt nedes folow that the holy ghoſte executed his recorde by the Apoſtles. as in the tenth of Mattheu it appeareth. It is not you (ſayeth Chriſte) which ſpeake, but the ſpirite of my father which ſhall ſpeake in you. Where be nowe theſe heretikes whiche here tofore haue cryed that the holy ghoſte haue reuelated and diſcloſed to the Apoſtles and fathers certayne ſecreter and hygher thynges then be compryſed in the Goſpel. To whom wyll ye gyue more credence. To Chriſte or ſto theſe vayne tryflers. Chriſt ſayth that the holy ghoſt ſhall beare witneſſe of hym to the worlde and ſhall make men mete and apte to receyue his Goſpel! and ſhall teache none other thynge than that whiche he hymſelfe hath taughte. But theſe tryflers bable that

Pſal. lxxxix.

the

the holy goost oughte to teache some thinge of more excellencye, than that whiche is compryed in the holy gospell. Surelye I wolde thynke it moste conuenient that we shulde obey and beleue hym to whom the father of heauen bare witnesse sayenge: This is my welbeloued sonne in whome I am ryght well apayde, heare ye hym. But they that can not be contented with Christes doctrine, to whome not only the postles but also the holy goost hath borne wytnesse, let them at theyr parell chose them other doctrines. Certes I wyll not counsayll you lyke owles to wander in darkenes, but rather to fyxe stedfastlye youre fete in the lyghte. Laste of all ye shall consyder and marke (good christen people) in this Gospell, that the worde and ordinaunce of Christe, of which the spirite and the Appostles do testifye can in no wyse be pleasynge and acceptable to the worlde. For those that wol embrace this word, the world can in no wyse fansye nor fauoure them in theyr hartes, but as moche as in them lyeth they wyll dryue them oute of theyre churches and assembles, they woll excommunicate them, they woll curse them with boke bell and candelle. Yea yf they canne bryngе to passe with all kynde of punyshmente and deathe to persecute the true Apostles and messengers of Christe, they woll thynke to do a hygh seruyce to God, and that theyre zeale hath hyghlye serued Gods wylle. But what sayeth Christe in the meane season? Therfore I wyll be with you, They shall so hardē them selues to wardes you, bycause they knowe neythere me nor my father. Here ye se with what successe and fortune in this wycked world the most precious word

Mat. iii.

Iohn.

of the gospel with the imbrasers therof be commonly receyued. For thou mayst not loke to lyue a swete an
ii.tim.ii. yole and a delicat lyfe yf thou wolte ernestly confesse Christe. For he that woll lyue after a godly sorte, as sayeth sayncte Paule) muste nedes suffer greate and
Gala.i. trouble. And in an other place he sayeth: If I wolde please men I shulde not be the seruaunte of Christe. Wherfore if persecution shall come vpon vs for confessyng of Christe: it is good that we be armed with goddes holy word, that we may know how persecution hangeth ouer our heades by the proper wyll of God. to thintent our faith might thus by such persecution be clarified, tryed, and purged. For if we be ful certified herof we can not easely be anoied with temptation, but with a pacient mynde we shall suffer all the wronge that the world for Christes cause wol put vs to, And surelye this shall be a comforte vnto vs, that our persecuters and vexours for al theyr proude bragges and vauntes do neither knowe Christe nor his father. Finally we be right well assured, that the
rom.viii. trouble and affliction of this tyme (as sayncte Poule sayeth) can in no wyse be compareth with the glorye to come that shalbe disclosed vnto vs. With this our knowlege if we comforte our selues, we shall remayne quiet in our conscience, stil awaytyng with stedfaste hope for the immortal crowne of the euerlasting glorie which the father of heuē hath prepared for vs. To whom with the sonne and holy goste be all glorie honoure, imperie and prayse for euer and euer. Amen.

¶ The Epistle on Whitsonday. The

seconde Chapter of the Actes of the Apostles.

Thargument

The

¶ The holye goost is here gyuen accordynge to Christes promyse before.

Whan the day of Pentecost was accõplyshed, they were all with owne accorde together in one place, and sodenlye came a sounde from heauen, as it had ben the comming of a mightye winde and it fylled all the house where they were syttyng. And there appeared vnto them clouen tonges, lyke as they had ben of fyre, and it satte vppon eche one of them: and they were all fylled with the holy goost, and began to speake with other tonges, euen as the spirite gaue them to speake. There were dwellyng at Jerusalem, Jues, deuoute men, out of euery nation of them that are vnder heauen. Whan this was noysed aboute, the multitude came together, and were astonyed, bycause that euery man harde them speake in his owne langage. They wondered all and marueled, sayenge amonge them selues: beholde are not all these whiche speake of Galile? And howe heare we euerye man his owne tonge wherin we were borne? Parthians and Medes and Elamytes, and the inhabitauntes of Mesopotamia, and of Jury, and of Capadocia, of Ponthus and Asia, Phrigia, and Pamphilia, of Egipt, and of the partie Libia whiche is beside Syren and straungers of Rome, Jues and Proselites, Greakes and Arabians: we haue harde them speake in oure owne tonges the greate workes of God.

Cũ compleretur dies Pentecostes.

The sermon vppon this Epistle.

Chriſte had oftentymes (good people) promyſed vnto his diſciples the holy gooſt to ſtrengthen them in the true doctrine. For without the holy goſte no man can ryghtly eyther vnderſtande or certaynly beleue the worde of God, neyther can ſtycke by it conſtantly without ſtaggerynge or chynkynge from it.

Jo. xiiii. It is the holy goſt doubtles that teacheth all thinges and putteth men in mynde of almyghtye gods wylle And therfore Chriſte ſayeth to his diſciples. It is

mat. x. not you that be the ſpeakers, but it is the ſpirite of youre father whiche ſpeaketh in you. Wherfore this often promyſſe to ſende the hooly gooſte whiche was made to the diſciples, Chriſte nowe in this daye of Penthecoſte performeth. But bycauſe it helpeth vs lytle to knowe that the diſciples receyued the holye gooſte, onles we drawe this receyuyng alſo to our profyte and auauntage therfore I thynke it good, to declare briefely the cauſes why the holy gooſt was ſent. Yea ſhall therfore vnderſtande that the holye goſt was not ſent to thapoſtles, nor at this daye is ſent to chriſtē folke to teach as ſome men do dreame) a diuerſe or ſtraunge doctrine from Chriſtes doctrine

The cauſes why the holy gooſt is ſent. which Chriſte eyther taught not before or had forgotten to teache: But he was ſent and is ſent for three cauſes. The fyrſt is that he ſhulde teache and put vs in mynde and expounde all ſuch thinges as Chriſte taught. And of his fynall cauſe of ſendyng the holy goſt doth our ſauiour Chriſt in the .xiiii. and .xv. chapters of Jhon very fully and at length ſpeake. The ſeconde cauſe that the holy goſt was ſēt, is to ſtablish ſtrengthen, and as it were to ſeale vs and to make vs ful aſſured and certain of the trouth and ſouthfaſtnes

of gods

of gods worde. Of this office of the holy ghoste doth the Epistle of this daye make mencion, whyle it declareth that the holy ghoste sat vppon euery of them and fylled them, whiche thynge betokeneth nothyng els but that the holy gost strengthed and certifyed the myndes of the Apostles vpon the trouthe of goddes worde and therfore he is called of Paule the gage and the ernste. The thyrde cause that the holy ghost is sent, is that in temptation he myght comforte vs and preserue vs from despaire, and therfore he is called in holy scripture a comforter. Nowe therfore yf ye couet to knowe, who and what the holy gost is which is called the thyrde person in trinitie, consyder well the forsayd offices and vertues of hym, and ye shall ryghtly answere: The holy ghost is God egall with the father and sonne, whiche was sent of them both that he shuld more clearly expoune the godlyewyl of the father which was openly publyshed to the world by our Sauiour Christ, and that he shulde put men in remembraunce of the same and stablysh it in theyr hartes to thintent they myght boldly confesse it. But let vs now approch to the text of his present lesson. Whan the daye of Pentecoste was come, that is to saye the fyftye daye from Ester called of the Jewes the feaste of weakes whiche was one of the solempne feastes in which all the Jewes were wont to be assembled accordynge to the lawe of Moses, whiche feaste we christene men do kepe with an other libertie and for an other respecte then it was kepte of the Jewes. For we do solemnize and kepe this daye onely in memorie of the speciall and wonderfull sendynge of the holy ghost as on this daye. Whan this feaste (I say)

Ephes. i. cor. i.

A descriptiō of the holy gost.

Penthecost,

Le. xxiii. Deu. xvi.

of the Jues called Pentecoste other wyse named the feast of wekes was in the complyshynge and doyng, the Apostles were all with one accorde togethere in one place, as Christ had commaunded them before to do, that they shulde not departe from Jerusalem, but awayte for the promyse of the father. And here we haue a lesson that they be worthy to receyue the holye ghost, whiche continewe together in prayer, in hope in charytie and in faith, as these Apostles dyd. And sodenly came a sounde from heauen, as it were the comming of a mightie wynde, and fylled al the house where they sate. Verelye this soden commynge of the holy ghost doth instructe vs of the forme of his commynge whiche is not after the forme of mans commynge nor chaunceth after mans fashion, but as the similitude declareth in the thyrde chapter of Jhon, the spirite or wynde bloweth where it woll, and thou hearest his voyce, but thou knowest not whence it commeth nor whether it goeth. Nowe for as much as Christ applieth this lykenes and sayeth. So is euery one that is borne of the spirite, therfore ye muste also vnderstande here, that the holy ghoste in dede commeth vnto vs, but how or after what sorte it passeth mans witte and vnderstandynge, whiche neyther can conprehende the maner of his commynge neyther yet the qualitie of his doynge, albeit of the workynge and presence of the holy ghost we be made certayne euen as we maye be certayne of the blowyng of the wynde.

A.ta.iii

Chrysostome. Cyrillus. Theophylact.

Fynally it is here to be consydered in what wyse the holye ghoste oughte to be receyued of vs. Surely he is not to be receyued nakedly as a doue that must be myraculously sent from heauen, (as certayne here-

tykes

tykes at this day do thynke, neither is he to be taken as a vertue or qualitie of God procedyng from the father and from the sonne (as the heretike Campanus thinketh) neither yet in a prescribed and deuised from as a certain papistes haue prefired him before theyr Conciles were they neuer so contrary to gods worde, but he is to be receyued as very god of the selfe same beyng and godhed with the father and sonne. It followeth in the texte. And there appeared vnto them clouen tonges lyke as they had bene of fyre and sate vpon eth one of them. Here good Christian people) ye maye learne the affectes, operations, and frutes of the holye ghostes commynge, for he commeth not in vayne, but maketh disperpled or clouen tonges and fyre, he maketh men to speake with other languages, (that is to saye) he reneweth and genderth them agayne, he created in them newe motion, he assureth them of the worde of saluation that they heare, he openeth theyr mouthes and maketh them boldelye freelye and without feare to confesse the trouthe and southfastenesse of the Gospell. And all they, (that is to wit) the Apostles that were assembled together for this purpose, were forth with and sodenly all at ones replenyshed and fylled wyth the holy ghost in suche str aung sorte, that by and by they begaune to speake with lundry and newe tonges, not with olde tonges and suche as the tonge of Moyses, the lawspeaker is described to be, that is to witte harde and vnpleasaunt, as it is written in the fourth chapter of Exodus. And herewe maye note the dine sitie and difference betwene the lawe and gospell. Moyses tonge was syngle and but one, for one certayne

Diuerse tonges. Exod. iiii.

tayne people. But the tonges of the Gospell be sundry, wherby is signifyed the tre discourse of the Gospell. They spake therfore euen as the spirite gaue them vtteraunce sundry langages not suche langages as they had lerned of mens company, but suche as the holy gost had from heuen inspired them with. And what spake they with these langages? Heuenly thynges, spirituall thinges, wonderfull thynges: accordynge as this spirite gaue them to speake. The holy goost gaue not all to all but (as Paul sayth) accordyng to the measure of fayth, as it semeth good vnto hym. And there were dwellynge at Ierusalem Iues deuoute men out of euery nation of them that are vnder heauen. Verely (good people) here be conteined the cõmune effectes wont to folow the workes of the holy ghost, that is to witte ioining and wonderyng, and they declare to vs the power of the holye gost in them, which were moued with the wonderfull workes that the holy ghoste here wroughte. For the rest of people were rathere more and more offended with them than kyndled to imbrace them. They sayd than, howe happeneth this that we here euery one in his owne langage which be of sundry natiõs, speake the great wonders and high workes of God, that is to saye, the thynges that God hath wroughte in his Christ? For to this intent surely was the holye ghost come downe amonges them euen to expounde and declare Christ to the disciples and no doubt he exhorted them frelye and boldlye to preache hym vnto the hole worlde, whiche afterwarde they manfullye executed. Surely the holy ghost sente from heuen doth make men frely to confesse Christes gospel be fore kin

rom. xii. i. cor. xi.

Magnalia dei.

ges

ges and princes, whiche thing the flesshe otherwyse is not able to do. For the fleshely man which is not renewed with the holy goost is so moch afrayed, that he can not wyllyngly and gladly suffer the hatred of this worlde which is knyt and toyned with this confession of Christ. Fynally ye shall understande that the holy goost was gyuen to the Apostles in a vysible forme. But it is now gyuen to the chosen Christen persons inuisibely only by the vertue of gods worde Wherfore good christen people I hartily exhorte you that ye wyll earnestly imbrace and loue gods worde, and not mocke it as cerayn of the Jues here sayde that the apostles were dronken and ful of new wyne: Neyther do I exhorte you onely to reade and prayse gods worde, but also to worke after it, to declare by your dedes and workes of brennyng charitie that ye haue an vnfayned and right faythe hope and confidence in Christ. So doyng, no doubte the holy goost shall come and dwel within you, and shal declare and open vnto you all trouthe necessarie to youre soulles health, to the quenchynge of all wycked doctrine and auaunce-ment of Goddes glorye:

Unto whome be
all honour
and prayse
worlde without ende.

AMEN.

The gospell on witsonday. Jhon. xiiii.

Thargument

Of the worde of Christ and of the holy goost.

Si quis diliget me.

IEsus sayde vnto his disciples, yf̄ man loue me he wyll kepe my sayinge, and my father wyll loue hym, and we wyll come vnto hym, & dwell with hym. He ꝑ loueth me not, kepeth not my sayenges. And the sayn̄ whiche ye heare, is not myne, but the fathers which sent me. These thinges haue I spokē vnto you yet abydyng wyth you But the cōforter the holy goost whom my father shal sende in my name, he shal teache you al thinges, and put you in mynde of al that euer I haue sayde vnto you. Peace I leaue with you, my peace I gyue you. Not as the worlde gyueth gyue I vnto you, Let not youre herte be troubled, neyther feare. ye haue herd howe I sayd vnto you. I go, and come again vnto you. yf ye loued me ye wolde verely reioyse, bycause I sayd, I go vnto the father, for the father is greater then I. And now haue I shewed it you before it come, that whan it is come to passe, ye might beleue. Hereafter wyll I not talke many wordes vnto you, For the prince of this worlde commeth and hath nought in me But that the worlde maye knowe that I loue the father. And as the father gaue me commaundement, euen so do I

The sermon vpon this Gospell.

The original begynninge of Pethecost.

BEfore we touche the Gospell (deare brethren) we shall speake somwhat of this dayes feast. This feast which we cal Penthecost, beganne in this wyse. When god shulde leade the Israelites out of Egypt the nyght before he ordeyned Passeouer whiche we call Ester to be solemnysed, and commaunded that euery

euery yeare aboute that tyme that day shuld be kepte holy daye for a memory of theyr departure out of Egypte, And from that daye forwarde for the space of fyfty dayes they walked in the wyldernes, tyll at last they came to the mounte Synay, where by Moses the lawe was gyuen them of god. For this cause they kepte that solempe holydaye whiche we call in greke Pentecoste that is to saye the fyfty daye, and in Englysh Witsondaye. Now therfore fyfty days from Ester beynge accomplyshed, and the memorye of the lawe whiche god hadde inacted to the people in the mounte Synay fulfylled, the holy goosle came and gaue an other lawe, wherfore this daye is celebrate of vs not bycause of the olde dede but bycause of the newe, Imeane. of the sending of the holy ghost. So it is playne that there is a certayne difference betwene our Pētecost, and the Iues Pentecost For the Iues kept this day bycause the lawe, written was then gyuen thē. But we ought to kepe this our Witsondaye bycause the lawe of god was then of the holy wyght or goost delyuered gostly vnto vs For the better vnderstandyng herof, laynt Paule is to be brought forth which also putteth the same difference, where he speaketh of two maner prechynges. And as there be two maner preachynges, so be there two sortes of people: First was the law writen. which God commaṅded and comprysed in letters and therfore it is called the lawe of the letter, bycause it remaineth in letteres and entreth not in ẏ brest neyther do any workes folow it saue hypocriticall and constreined workes and therfore the people also remain styl but literal and fleshly. And because it was comprised

Exod, xx.

i. Cor. iii and. iiii.

only in letters and was altogether in dead wrytinge, it kylled and made a dead people, for the harte was dead bycause it dyd not of the owne accorde the commaundement of God. For the lawe (as sayne Austine sayth) without grace is only a lettre, and remayneth to condempne vs of wyckednes but not to gyue vs helth and saluation. Wherfore if any man shulde be lefte to his owne wyl to do what hym lusteth without al feare of punishmēt, there shuld be found none but wold rather be free and louse frō the law then bound therto For thus he thinketh. Lo god wyl surely punyshe me and dryue me into hel, onles I kepe his cōmaundementes. Than nature | feleth it selfe vnwyllynge, and to do Gods commaundementes with no maner loue or delectacion, wherfore mā is forth with made enemye to God, bycause of the penaltie wher he feeleth hymselfe a sinner, and that he walketh not rightly before God, so that he wolde rather ther were no god. This bitternes is infixed in the hart against god, though nature goeth aboute neuer so mucheto garnysh her selfe with fayre workes, it appeareth therfore how the lawe that is comprysed in wrytyng and letters doth iustifye noman nor yet can entre in to the harte. The other lawe is goostly whiche is written not with penne or ynke, nor is declared with the mouth after the fashion as Moses wrought it in tables of stone, but lyke as we se in this storye, the holy goost commeth downe from heauen and fylleth them all together: making them to haue clouen and fyry tonges and to preache freely farre otherwyse then it was done before, so that all the people were astonied therat: The holy goost verely commeth and repleniscth

c. Austen.

The lawe spirituall

nisshe by the hart, he chaungeth the man which loueth god and doth gladly al that is pleasyng vnto hym. Wherfore all thynges be there quycke and lyuely, quycke is the vnderstandynge, the eye, the mynde, the harte whiche brenneth and is rauished with desyre of all goodnes. And this is the true difference betwene the lettred law and the ghostly lawe, and here it is sene whiche be the workes of god, wherfore here is all the crafte set to discerne and preach rightly of the holy ghost. Heretofore some men haue preached of him that he bringeth to passe and prompteth all thynges what so euer eyther the Councelles decern or the bysshope of Rome in his canonicall lawe commaūdeth where as neuertheles all those thinges be only outwarde whiche he ordeneth or gouerneth, wherfore this order is cleane ouerthwarte, in that these men make of the workes of the holy ghost a lettered and a dead lawe where it ought to be ghostlye and lyuelye, and so ther is made of it a Mosaicall and humane tradition. The cause is that they know not what the holy goste is, whereunto he was sente, or what his feate & office is. Let vs than cōsydere well what he is, to thintent his office maye be discerned, In the Epistle of this daye is shewed howe the holy ghost is sent down, and filleth the disciples which before sat in heuines and feare, he cleueth their tonges, he kyndleth, he enflameth them, that they might take strength of harte, and freely preache the gospel without feare of any mā. Here thou seest it is not the worke of the holy ghost to make bokes and to enacte lawes, but that he is such a god that only writeth the thing in ỹ hart, that kindleth it, that createth a new mynd,

The office of the holy goste.

makynge man to reioyse before GOD and to be ra
uisshed with a newe loue towarde hym and therupon
with glade mynde to do his dutie and seruice to all
men frankly. After this sorte the partes of the holy
ghoste tyghtelye preached, he that paynteth them
otherwyse, beleue him not. For where he commeth
thus thou seest he taketh away the letter and maketh
men free from synne and from the compulsion of the
lawe so that he raynynge in theyr brest maketh them
in whome he is resident to do without compulsion al
that the law cõmaundeth. But thou wylt alike wher
by he bringeth to passe and what thing he bseth thus
to chaunge and renue the harte? Surely by that he
sheweth and preacheth the glad tydynges of Jesus
Christ, as Christ himselfe sayeth, whan the comforter
commeth, whom I shall sende you from my father, I
Jhon. xv meane the spirite of trouth which procedeth from the
father, he shall beare witnes of me. Now it is playn,
that the Gospel is the thinge whiche God wylleth
to be preached in the worlde, and to be tolde to eue
ry man, that is to wit, that none can be iustified by
the dedes of the lawe but rather that a worse thynge
Rom. iii. euen the knowlege of euerlastynge damnation and
goddes pleasure come therby, and therfore he sent
downe his most deare sonne to dye and to shede his
bleude for vs. bycause we of our owne powers colde
not rubbe out the spotte of syn nor be deliuered from
it. But to the preachyng hereof, another thinge yet
is requyred. euen the holy ghost whome god muste
sende to pynte in our harte this sermon and prea
chinge to make it fixed and roted in it, for it is moste
sure and certayne, that Christ hath done all this, he

is the

is the lambe that hathe taken awaye oure synne and ouercommen all, that by hym we myght rainge ouer al, and euen here in one heape is all the treasure hurded. This treasure we can not get, onles the holy ghoste be gyuen vs which may put in our hartes and myndes to beleue and saye, and also stedfastly beleue I am of the noumbre of them to whome so grate treasure doth belonge: When we haue ones felte this that God hath thus holpen vs and bestowed vppon vs so greate treasure. then the matter goeth well forwarde, neyther can it otherwyse be, but mans mynde muste be raupshed with a pleasure towardes God and lyfte vp hymselfe and saye, Oh good father, yf thys thy wyll be that thou hast shewed so great loue and suche excedynge kyndnes towardes me. I must nedes again loue the with my hole hart and reioyse and gladly do what so euer thy pleasure is: When the harte is nemore waywarde nor croked in the meditacion of God. it thinketh not to be dryuen downe to helle of hym, as before the commynge of the holye ghoste it thought, when it felte no goodnes, no loue, no fidelitie, but styll a pace the wrathe and indignacion of God. Nowe therfore whyle the holy ghoste prenteth into the Christen mans harte howe he hath god his mercifull and gracteuse Lorde, it is a pleasure for him for gods sake boldly to execute and suffre all maner of thynge. After this wyse thou shalte learne to knowe the holye ghoste and his office which is to destribute the greate treasure Christe and all tha in hym is, whiche is gyuen and declared vnto vs by the gospell to the intent thou mayest put hym into thy harte to make hym thyne owne good:

Hytherto

Hytherto I haue declared vnto you, the hystorie of the holy ghost. Nowe what we shall do in it, we shall knowe further in the Gospell. Thus sayeth Christe yf a man loue me he woll kepe my sayinge, and my father shall loue hym.

Charitie is ꝑ fruyt of faithe.

Lo good people here ye se that the fruite of faythe is charitie, which thyng can not be denyed. For charitie doth euen of the owne accorde al that euer scripture commaũdeth. And this doth saint Paule declare Gal. v. He that loueth his neyghbour, hath fulfylled the lawe. Wherfore they that haue not feyth and charitie, do not fulfyll the lawe, albeit they seme in outwarde apparaunce to perfourme it. For as sayne Austine saith. Where a fowne feith is not, there can be no rightuousnes, for the ryghtuouse man lyueth by feith. The worde which Christ preacheth he sayth is not his worde but his fathers worde, declarynge herby that nothyng ought to be put to, nor taken awaye from it. And these thinges (sayeth Christ) concerning aswel youre loue towardes me, as the kepinge of my worde, haue I spoken vnto you, beynge yet amonges you. But that same comforter of whome I haue made so muche mencion vnto you, I meane the holy ghost, whose feate and office shalbe to halowe and lyghten you vnto all trouthe, whome my father shal sende in my name and for my cause, he shal teach

A question

you altogether and shal put you in remembraunce of all that euer ye haue hard of me. Thou wolt say vnto me. Why, knew not the disciples al before, which were so long time with Christ, I answer, that the disciples ought nedes to haue ben taught by the holye ghoste for without hym they were yet imperfecte and carnal

nall, for they vnderstode neyther Christes glorification by the crosse nor his raygne. Wherfore they neded the holy goostes sanctifienge and makynge the thynges lyuely in them whiche they had lerned of Christ. For the disciples were as yet but (litera) they perceyued not the thynges that were of the spirite of God, and therfore they neded the holy goste to quicken them, accordynge to the sayeng of saynt Paule, The letter sleeth, but the spirite quickeneth. ye may not then vnderstand by this worde (teache) that the holy gost shall set abroche new doctrine that Christe had not taught before, but that the holy goost shall interprete the doctrine already taught by Christe, to the spirituall vnderstanding. And therfore Christ expowneth himselfe and sayeth, he shall put you in remembraunce of all the thynges that I haue shewed you, So that ye can not gather herby that the holy gost shall adde any thynge to Christes doctrine. as some persons do wickedly gather. For as saint Austine sayth. Christ speaketh & the holy goost teacheth, by Christes speakyng we receyue the wordes, but by the holy goostes teaching we vnderstande the same wordes. It foloweth. Peace I leaue with you, my peace I gyue vnto you. What is Christes peace? Verely sayth saynt Austine, it is a stylnes of mynde, a quyetnes of spirite, a simplenes of harte, a bande of loue a felaloshyp of charitie, This peace the worlde can not gyue, mans traditions can not gyue, mans owne voluntary workes can not gyue, no monkery no pylgrimage. no popish pardons, brefly no fleshly thinge can gyue. It is only Christ that can gyue vs this peace when we spiritually eate him and drinke

ii. Cor. iii

Doc. bii.

Austine.

The peace of Christe

hym, that is to say, when we knowe wherfore Christe
kepeth vs and so suffre hym by true fayth and cha-
rite to entre into oure soules and to dwell within
vs. For it is not possible (as the sayde holy doctour
sayth) for hym to come to the lordes heritage whiche
will not kepe his testament of peace, neither can he
haue concorde with Christe which will be at dis-
corde with his euenchristen. Furthermore Christe
here sheweth his disciples that he muste go awaye
from them, but yet he sayeth he will comme agayne.
But I pray you whan commeth Christe agayne vn-
to vs? Surely he commeth agayne, when he sendeth
his worde and his spirite vnto vs. For loke where
his worde is and there is Christe moste presently
Mat. xxviii. So in an other place he sayeth, Lo I am with you
euen to the ende of the worlde. Finally where Christe
sayeth that the father is greater then he, ye shall vn-
derstande, that Christ otherwhyles speaketh as a
man, otherwyles as God, whiche thynge ought to
diligently to be marked of suche as will studye ho-
ly scripture. For that he here sayeth, My father is
Ihon. x. greater than I, ye muste referre it to his humani-
tie. But of his diuinitie in an other place he spea-
keth in this wyse. I and my father be one. And nowe
sayeth Christe callynge backe his disciples to his
worde whereby they myghte comforte themselues
after his departure, I haue tolde you of it before-
hande, that whan it comme to passe ye myght beleue
that I will surely comme vnto you agayne. Here-
Princeps mundi after will I not speake muche vnto you, that is to
wit, presently and in person with mans voyce. For
the prince of this worlde commeth, that is to saye, my
mortall

noztall enemy and yours the deuyll whiche treadeth vpon my hele is at hande. And he calleth hym the ꝑince of the wozlde, bycause he commaundeth and ruleth wozldly men after his wyll and pleasure, and dzaweth them whether he luste himselfe. Uerely (as writeth saynt Austine) the deuyl is ꝑince not of creaturs, but of synners. But this ꝑince of the wozlde (sayth Chzist) hath nought in me. As who shulde saye, albeit the ꝑince of the wozlde is commynge ageynst me to vtter and wozke all that euer he can deuyse to put me downe, yet sure I am that I shall ouercome him. So he maketh his disciples afrayde in that he telleth them that the ꝑince of this wozlde is marching fozwarde agaynste him, but agayne he comfozteth them whan he sayeth, he hath nought in hym. And in these few wozds is expzessed the pith of the hole Gospell. Wherfoze to conclude, of this victozye of Chziste all we (good chzisten people) shal be partakers, in case we beleue accozdyng as in this Gospell we be taught. And consequently the hooly gooste who is the true and onely comfozter in all troubles and affliccion shall make his abode within vs, and put vs in mynde of all Chzistes wyll and pleasure, to the glozie of God the father of heauen and his onely begotten sone Chzist Jesus our lozd Who liueth and reigneth foz euer and euer Amen.

On the mundaye in Witson weke

¶ The Epistle on the Mundaye in witson weke. The.x. Chapter of the Actes.

Thargument

¶ How the Hethen receyued the holy gost and were baptysed.

PEter opened his mouth and said: Jesus commaũded vs to preache vnto the people, and to beare witnes, that it is he, which was ordeyned of God to be the iudge of quycke and deade. To hym gyue all the prophetes wytnes, that thorowe hys name, who soeuer beleueth in him, shall receyue forgyuenes of synnes. Whyle Peter yet spake these wordes the holy ghost fell on all them whiche herde the worde. And they of the circumcision whiche beleued, were astonyed, as many as came with Peter, bycause that on the gentiles also was shed out the gyfte of the holy ghoste. For they harde them speake with tonges, and magnifye God, Than aunswered Peter. can any man forbyd water, that these shulde not be baptysed whiche haue receyued the hoolye gooste as well as we. And he commaunded them to be baptysed in the name of the Lorde:

The sermon vpon this Epistle.

The somme of S. Peters preching

GOod people the summe of saynt Peters sermon here is, that Jesus Christ which for his benefytes and wonderfull vertues that he shewed amonges the Jues, was crucifyed, that is to wit, nayled moost vilanously to the crosse (whiche was the most paynfull and cruell deathe that the Jues coulde ymagyne) dyd not withstandynge ryse agayne from

death

death to lyfe and that who soeuer woll beleue in him shalbe saued. And he sayeth furthermore that God annoynted this Jesus of Nazareth with the holy ghoste and with power: Wherby he declareth hym to be the true Messias whiche was promysed to the fathers and of whome the prophete Dauid spake: I haue anoynted my kynge ouer Sion my holy hyll He declareth also that Christes office is to do good to al. Now this resurrection of Christ he confirmeth both with his owne witnes and with the witnes of all that sawe the thinge with there eyes. And leste a man shuld reiecte them as parciall witnesses bicause they were his seruauntes and disciples, he fetcheth out a moost sure recorde of scripture sayenge, that all the prophetes do testifye of this Christ. Fynally lest a man woll fynde cauellation and saye they cam forth of theyr owne minde vncalled to beare witnes of this thinge, he addeth that they were commaunded and sent by God to preache to the people, and to testifye that it is this same Jesus Christ whiche was ordeined of god to be the iuge of the quicke and dead Which thinge is also an vndoubted article of oure fayth. To this Christ (sayth Peter) gyue all the prophetes witnes that throughe his name who so euer beleue in him shalbe saued, And amonges other, the prophete Esaye who writeth of Christe in this wyse. He only hath taken on him oure infirmitie and borne oure paynes. The payne of oure punishment was layde vpon him, and with his strypes are we healed. Surely we haue gone all astraye lyke shepe, euery one hath turneth his owne waye, But through him, the Lorde hath pardoned allour synnes. Lo here ye

Esa, liii,

may se playnly aswell by the wordes of saynt Peter in this place as by this prophete Esay, howe we get remission of synnes by beleuinge in Christe. This doth also saynt Paule in many places declare, and namly through out his hole Epistle to the Romains Wheruponthe auncient doctour Origene writyng sayeth: Man therfore is iustifyed by fayth, whome the workes of the lawe do nothinge helpe to ryghtuousnes. For where fayth is not which iustifyeth the beleuer, although a man haue workes of the lawe, yet bycause they be not builded vpon the foundacion of fayth, albeit they seme to be good, they can not iustifye the worker, if fayth be away which is the seale of all that be iustifyed of God. Saynte Ambrose agreyng herunto sayth, that the redemption of Christes bloude were very vyle yf iustification which is done by grace shulde be due to the merites going before so that it shulde be not the gyft of the gyuer but the rewarde of the worker. Also Jerom writinge vpon the Epistle to the Galathians sayth: Nonis saued by the lawe, but we be all saued by fayth, Neyther doth saynt Austine disagre from this, sayenge: Our fayth that is to say the catholyke fayth discerneth the ryghtuouse from the vnryghtuouse not by the lawe of workes, but by the selfe lawe of fayth. But what go I about to allege a fewe doctours. All the prophetes (as Peter here sayth) Christ himselfe, all the Apostles yea all the holy scripture throughe oute, all the auncient and all the ecclesiasticall doctours and holy expositours of scripture do gyue witnes to Christe that through his name who so euer beleueth in hym shall receyue forgyuenes and par-

Origen in epist. ad Rom. iii. Ca. iiii.

Ambrose of the callyng of the Gentyls.

Jerome.

Austine.

don

done of theyr synnes. It foloweth in the texte.

Whyle Peter yet spake these wordes, the holy ghost fell on all them whiche harde the worde. And they of the circumcision which beleued were astonied

For the vnderstandyng of this texte ye shall note that Christe was peculiarly promysed to the Jues, as he himselfe also sayth in the.xv. chapter of Mathew. I am not sent but to the lost shepe of the house of Israell that is to saye to the Jues. Howbeit the callyng of the Gentyls was longe before prophecyed of, by the holy prophetes of God which from tyme to tyme were sent by almyghty God the father of heuen into the worlde before the commyng of our Sauiour Christ, and here also it was opened to saynt Peter by a vision of a sheete sente downe from aboue vnto hym And therfore he began his sermon on this wyse. Of a trouth I perceyue there is no respecte of persons with God, but in all people he that feareth hym and worketh ryghtuousnes is accepted with hym. Now so many as beleued of the circumcision that is to wit, the Jues, not knowyng this but beyng ignoraunte, that the Gentyls also were to be admitted to the felowshyp of the Gospell wondered, whan they sawe that on the Gentyls also was shed out the gyfte of the holy ghoste, and whan they harde them speake with tonges and magnified God. Here ye shall also marke, that this gyfte of tonges wherwyth at the sendynge downe of the holy ghoste the Apostles and other were so indewed that they were vnderstanded of the people of all nacions, is neuer ceased, but in the meane seasō the prayse of gods name ceaseth not nor ought not to cease, It foloweth in the texte.

Then

Then answered Peter can any man forbyd water that these shulde not be baptised which haue receiued the holy ghost aswell as we?

Here ye se playnly (good people) that the Gentyls by saynt Peters preaching of gods worde were replenyshed with the holy ghoste before they were outwardlye baptysed with the water, for certayne it is that with the spirite they were baptised. Saynt Peter therefore to confirme them, and as it were to seale them with an outward signe, comaundeth them to be baptised with water in the name of the Lorde.

what is baptisme. For the sacrament of baptisme is not only a signe of mortification and an assurance of remission of sinnes but it is also a wage or knowlege whereby we be made certayne that we be receyued into the nombre of the chyldren of God: Wherefore as all holy doctours and expositours do agre, there be two maner of baptismes. Now (as also sayne Jerom affirmeth) man

Jerome super Esa. only gyueth the water, but God gyueth the holy gost wherby the fylthe is washed awaye, and the synnes of blonde pourged: The same Jerome also writynge vpon the Epistle to the Galathians, sayeth in this

Gala. iii. wyse, Yf then they that be baptised in Christe haue put on Christe, it is manifest, that they whiche haue not put on Christe, be not baptised in Christe. For it was sayd to them which were counted faythfull and whiche were supposed to haue had the baptisme of Christ. But ye on the Lorde Jesus Christe. yf a man taketh only this corporall washynge of water which is sene with the eyes of the flesh, he is not clad with

Acts, viii the Lorde Jesus Christ. For albeit Simon Magus in the actes of the Apostles had receiued the washing

of

of water, yet bycause he had not the holy ghooste, he was not baptysed in Chriſte. Wherfore (as it was declared vnto you in the aſcēsion daye) baptiſme without fayth is as who ſhulde ſaye, a paper ſealed without any wrytynge in it. But ye ſhall alwayes vnderſtande that I excepte and ſpeake not of the baptiſme of infauntes or babes. For they (as saynte Auſtine and the other expoſitours of ſcripture do full well declare) be ſaued, if after baptiſme they chaunce in their infaunty to dye by the fayth of the catholyke church. Saint Auguſtine.

And furthermore we ſaye agaynſte the wycked Anabaptiſtes, that the baptiſme of childzen is not vayne but neceſſarye to ſaluation. For no doubte the promyſe of ſaluation and of grace, which promiſe is adioyned and knit vnto the ſacrament of baptiſme, pertayneth alſo to chyldzen or infauntes. But it pertayneth not to them that be oute of the churche, where is neyther gods word nor the ſacramentes. And here vpon do al lerned men agre. Now therfor (good chriſten people) ſith youre baptyſme wyll not ſerue you without fayth, no nor all the workes ye can do, I erneſtly exhorte you that accordyng to ſaint Peters declaration here for the obtaynyng of remiſſiō of your ſynnes ye woll faſtly beleue in Chriſte. So doynge no doubte the holy ghoſte ſhall entre into your hartes and make and enſpire you euen of loue wythoute compulſion of lawe to worke the workes of the lawe. I meane the commaundementes, to the glorye of God, and health of youre ſoules eternally

Amen.

Against Anbaptiſtes.

On the mundaye.

¶ The gospel on the munday in wytson weke, Jhon, iii.

Thargument.

¶ The mooste comfortable newes and glad tydynges of Christe is here described.

Sic deus dilexit. mundum

IEsus spake vnto a ruler among the pharisies. God so loued the worlde, that he gaue his only begotten sonne, that who so euer beleueth vpon hym, shuld not perish but haue euerlastyng lyfe. For God sent not his sonne into the world, to condemne the worlde but that the world through hym myght be saued. He that beleueth on hym, is not condemned. But he that beleueth not, is condempned already, because he hath not beleued on the name of the only begotten sonne of God. And this is the condempnacion: that lyght is come into the worlde, and men loued darkenes more than lyght because there dedes were euell. For euery one that euell doethe, hateth the lyghte: neyther commeth to the lyghte lest his dedes shuld be reproued. But he that doth trouthe, commeth to the lyghte, that his dedes maye be knowen: howe that they are wroughte in God.

The sermon vpon this Gospell.

THe Gospell of this daye, good people, is in very dede an Euangell or Gospell (that is to say) a glad tydynges. For in fewe wordes it declareth vnto vs the summe of the Christen mans religion. Fyrst therfore it sheweth the cause that moueth God to sende downe his sonne to the earth. The wordes here

here spoken be Christes wordes vnto Nicodemus: Thus he sayeth: God so loued the worlde, that he gaue his only begotten sonne that whosoeuer beleueth in hym shulde not perysh, but haue euerlastyng lyfe. Here ye se that the cause whiche moued God to sende Christe to redeme vs was loue and not mans meryte as also saynt Austine noteth. And surely the dede self declared gods excedynge loue towardes vs in that he sent his only sonne to delyuer vs oute of bondage. For true loue standeth not in fayre wordes and amiable countenaunce or gesture, but in the dede selfe. Nowe the more mysery we were in before Christes commynge: the greater is his benefyte and the more bounde be we vnto hym. God (as wryteth S. Paule) setteth forth his loue towardes vs, seyng that whyle we were yet synners, Christ dyed for vs. Nowe Christe hymselfe assureth vs that who so euer beleueth in hym thus sente of the father downe vnto vs, shall not quayle, shall not be confounded, shall not perysshe, but shalbe sure to atteyne euerlastynge lyfe. Seynge Christe hymselfe doth assure vs of euerlastyng lyfe for oure beleefe or faythes sake, why shulde we doubte. Why shuld we go aboute to seke heauen by other wayes then Christe appoyntethe vs: The sentence is vniuersal al that beleue in hym shal not perysh. Wherfore let no man thynke hymselfe exempted as vnworthye. Here is no respecte eyther to thy worthynes, or vnto thy vnworthynes. Yf̄ hast the true christen fayth, thou shalt be sure to be of the chosen company. Only take hede thou mockest not God, & dissemblest not before the face of the world, sayeng thou hast fayth, and haue it not in dede. Yf thou

S. Augustine.

Rom. v.

hast fayth in dede, thou must nedes bryngе forth the frutes of fayth, thou canst not but declare thy fayth with worckes of charitie both to God and man, whom for God thou canst not but loue as thy naturall brother. Yf thou beyst a good tree, thou muste nedes bryngе forth good frute. But a badde tree bryngeth
Math.v. forth bad frute. Christe goeth further and sayeth: For God sent not his sonne into the worlde to condempne the worlde, but to saue the worlde. Here ye se the godly purpose and cause of Christes commynge, whiche was to saue that was loste. Howbeit this texte is to be vnderstande of Christes fyrst comming and of the tyme of grace, ye maye not vnderstande it of his seconde commynge whiche shall be at the laste daye, for than he shall without fayle come to iudge accordyng to an other place where he sayeth. The fa-
Iohn.v. ther hath gyuen all iugemente to the sonne. Neuertheleſſe in the meane whyle whosoeuer beleueth not, is already iudged and condempned, wher as on the contrarye parte they that beleue can in no wyse be condempned. But why is the vnfeithfull person already condempned? Bycause (sayth Christe) he hath not beleueth on the name of the only begotten sonne of god. Lo here ye se agayne how faythe saueth, and lacke of fayth cõdempneth. And this is the condempnation, that light is com into the world, and men loued darkenes more then lyght bycause theyre dedes were euyll. Who is this lyght? Christe. Who is the
Iohn.i. darkenes? The worlde. The lyghte then shyned in the darkenes, and the darknes dyd not receiue it. Do not men loue styll darkenes more then lyghte? Had they not rather walke in theyr owne fansyes and wil-

wozkes then in Chziſtes doctrine? Alacke foz pitie. Yea though the lyght neuer ſo much ſhyne, though the Goſpell be neuer ſo muche in the hande, yf thou doſt not mekelye deſyre Chziſte by his holy ſpirite to teache the, thou arte ſtyll but darkenes, and why ſo? foz thou loueſt ſtyl darknes better than the lyght, foz thy dedes are euell, & therfoze thou muſt nedes dāne thyſelfe o. vnfeithfulnes. Foz euery one ỹ doth euell hateth the light, neither wol he come to the light, that is to ſay, to Chziſte and his wozde, leſt the bzyghtnes of the lyght ſhulde repzoue his dedes. This is the cauſe (good people) why the byſhop of Rome and his men are ſo loth that the ſcripture of God ſhuld be red of you lay people, leſt ye myght happen to eſpye their hypocriſie and crafty iugelinge againſt Chziſte and his trouthe. Foz ſcripture is the rule and touchſtone wherby ye maye eaſelp trye the chaffe from the cozne, the chalke from cheſe, that is to ſaye, hypocriſie from true religion. They haue longe holdene vs in ignoraunce and in blindnes, to auaunce themſelues, and to raygne lyke kinges ouer vs, cōtrary both to gods lawe and mans lawe. Wherfoze I blame them the leſſe though they hate ſcriptur, which diſcloſeth their hipocriſie and vſurped authozitie, leſt (as Chziſt here ſayeth) theyr dedes ſhulde be rebuked and repzoued: But he (ſayeth Chziſte) that doeth ſouthfaſtnes and trouthe, commeth to the lyght, that his dedes maye be knowē, bycauſe they are wzought in God, as who ſhulde ſaye. He that is purified in harte and declared a good perſon by his faith whiche he hath in me and foz declaration therof doth the truthe that my wozde moueth hym to do, and wozketh not after his owne

kanseye, this man commeth to the lyghte, that is to wit, he gladly suffreth his workes and procedynges to be tryed and examined by the rule of my worde, by cause they be done in God and be Godly workes. Where as contrary wyse the hypocrite doth so much abhorre from the iugement of my worde, that he fleeth by al meanes he can from it, and wol suffre none other to loke vpon it. He woll neyther entre into the kyngdome of heuen hymselfe, nor yet suffre others
mat. xxiij that wolde enter. Suche persons vnder the clooke and pretence of holines haue longe shut vp the kingdome of heauen from many men. But nowe thanked be God the lyghte hath somwhat shone agayne. Wherfore let vs not hate this lighte and loue darknesse stylle as we haue done in tymes paste, whan we were decepued by the iuglinges of Christes enemyes. Let vs beleue in this Christ sent downe from the father of heuen to redeme vs. And yf gods worde be true, we shall surely be saued, and raygne with hym in heauen, worlde without ende. Amen.

¶ The Epistle on the Tuesday in Witson weke. Act. viij.

Thargument.

¶ Peter and Jhon be sente into Samaria, where after baptisme the Samaritans receyued the holy ghost.

When the Apostles which were at Jerusalem hearde, that Samaria receyued the worde of God, they sente vnto them Peter and Jhon. Which when they were come downe, prayed for them, that they myghte receyue the

the holy ghoste: For as yet he was come on none of them: but they were baptysed onelye in the name of Chryst Jesu Then layed they theyre handes on them and they receyued the holy ghost.

The sermon vpon this Epistle.

THis lesson (good people) is takene forth of the eyght chapter of the Actes of thapostles, for a more perfyte vnderstandynge wherof, ye shall know that in the self chapter a litle before it is shewed, how saynt Philip thapostle entred into a cittie of Samaria, and preached there to the Samaritans the glad tydynges of our Sauiour Christe Jesu, howe he beyng the sonne of God came downe for the redemption of mankynde. This his preachyng he dydde also confirme with miracles. For (as the texte also declareth) the vncleane spirites cryeng with loude voyce came out of many ỹ were possessed of them: And many taken with palsies and many that halted were healed. Now the people gaue greate hede to the thynges whiche saynt Philip spake. And assone as they gaue credence to saynt Philips preaching concernyng the kingdō of God and the name of Jesu Christ, they were baptised in Christes name both men & women. Here ye se how the Samaritans, which were Hethen persons yea and suche persons as the Jues whiche were the chosen and proper people of God toke for very castawayes and vyle persons, receyued the gospell of Christe forthwith at the preachynge of saynte Philip and were by and by baptysed. This farforth are the Samaritans brought. Nowe the lection red in the church this daye goeth further and sayth, that whan

when Christes Apostles whiche were gathered togy-
ther at Jerusalem, herde say that the Samaritanes
had receyued the worde of God, they sent vnto them
Peter and Jhon, which when they were come downe
from the highe citie of Jerusalem thither vnto them,
dyd prayе for them, to thintent they myghte receyue
the holye ghoste. For as yet the holy ghoste was not
come on none of them, only they were baptzed in the
name of Christ Jesu. Than layde these two Apostles
their handes vpon the Samaritans, and anone they
receyued the holy ghoste. This is the historie redde
in the church as this day. But now my frendes what
frute and profyte shal we beare awaye of this lesson?
What is here to be gathered? nothynge? Yes trulye
Ro. xv. for there is nothing wryten, sayeth saynt Paule: but
it is writen for our lerning, that by pacience and com-
forte of scripture we shulde haue hope. First therfore
ye shall marke, how glad the Apostles were to heare,
that these Samaritanes were turned to the Gospell
of Christe, and they were not only glad, but also ca-
refull for them, lest they myghte happen to go backe
agayne to theyr olde baguage and blyndenes. And
therfore in al hast they sent these two Apostles Peter
and Jhon to confirme and strengthen them in theyre
faith. Here we be taught what the offyce of true and
good Apostles, yea of al good christē men is. For we
ought in lykewyse to be carefull for our brethren that
they maye be broughte to the perfecte knowlege of
gods worde. And namely such as call them selfes A-
postolicall persons and Apostles fellowes and suc-
cessours, as the byshopes of Rome do) ought in this
behalfe to folowe the exemple of thapostles charitie.

But

But it is to be feared lest som. of them do cleane contrary and rather plucke men from the Gospell, then allure them unto it. Second, ye shall note, that before the resurrection of Christ when as yet the Jues and Gentiles were not ioyned together by all one fayth the Apostles were forbydden to enter into the cyties of the Samaritanes But after the resurrection when they were bydden for the spreding abrod of the Gospell to go into all partes of the world then that former commaundemente whiche was but temporall and whiche dyd serue but for a tyme was taken awaye and countermanded Mat.x.

Thyrdly, in this historye ye shall marke that the Samaritanes receyued forthwith the holye ghoste assone as they beleued and were baptised For assuredly true and perfecte baptisme can not be withoute the holy ghoste Furthermore it is not possible that fayth can be in that person where the holy spirite of God doth not lodge as many places aswell of scripture as of auncient fathers do witnesse, yea saynte Austine affirmeth playnly in his boke de presetia dei that the holy ghoste dothe dwelle and lodge in infauntes or chyldren that be baptysed Wherfore how moche playner is it that he is residente in persones of age and discretion which haue faythe and be baptysed so it is no doute. but these samaritanes at the preachynge of sainte philip receiued the holye ghost except perchaunce ye wol saye that sainte Philippes preaching had lesse vertue and strength in it. thā the preachinges of the other Apostles had which in no wyse is to be graunted But peraduenture ye woll maruayle than howe it is that it folowethe in Austine questio

the historie red in the Churche this daye that after the Samaritanes had receyued the worde of God the hooly Ghoste as yet was not comme on none of them. And therfore the Apostles euen for that purpose sent Peter and Johan, whiche prayed for them that they myght receyue the holy Ghoste. My frendes, what shall we saye to this. Dyd the Samaritanes receyue goddes worde, dyd they beleue, were they baptysed, and yet were they voyde of the hooly ghoste. Howe can this be. Christe hym selfe sayeth, he that beleueth and is baptysed shall be saued. But onles a man be renued with the holy ghoste, he can not be saued, as the same Christ also testifyeth in the thyrde Chapter of Jhon. Wherfore it muste nedes folow that the Samaritanes had receyued the holy Ghoste, forasmuche as true baptysme can not be without the holy Ghost. Howe than sayeth sayne Luke here that the holy Ghoste was not yet comme on the Samaritanes. To this doubte I answere in fewe wordes, that this texte in this place that the holy Ghoste was that not yet come vpone thē, is to be vnderstande not of the substaunce of the spiryte or holy Ghoste, but of those manifest and notable gystes of the holy Ghoste. They had the holy ghoste to com forte them and to leade them to all trueth necessarye to theyr saluation, but they had hym not yet to do myracles and speake strauuge tonges as in the primatyue churche they had for the confirmacion of Christes doctrine. Neyther is it at this daye necessarye, the gospell beinge nowe stablyshed, that men shulde haue suche wonderfull gystes of the spirite.

Mat. xvi

the solution.

Wherfore good Christen people, I exhorte you,

and in the name of Christ I requyre you, that accordyng to the exemple of these Samaritanes here ye will laye downe your superstition and blyndnes of hart, wherin ye haue wandered, and with glad myndes receyue the worde of God, accordynge to youre profession and promisse whiche ye made at the fount stone, and put on Christe renouncynge the world, the flesh, and the deuell with stedfast and ernest fayth. And no doubt ye shalbe endowed with the holy goost who in all your trouble and afflictions shall comfort you and directe you in youre waye to heauen warde where is our dwellynge place prepared with the father, sonne and holy goste. To whome be all glorye without ende. Amen.

¶ The Gospell on the Tuesday in wit-son weke. Jhon. x.

Thargument.

¶ Christ is the true shepeherde.

IEsus sayd vnto his disciples. Verely I say vnto you, he that commeth not in by the doore into the shepefolde, but climmeth vp some other way, the same is a theefe and a murtherer. But he that commeth in by the doore, is the shepeherd of the shepe, to him the porter openeth and the shepe heare his voyce, and he calleth his owen shepe by name and he leadeth them out And whan he hath sent forth his owne shepe he goeth before them and the shepe folowe him for they know his voice. A straunger wyll they not folowe, but wyll flee from him: for they knowe not the voice of straungers. This prouerbe spake Jesus vnto them but

they vnderstode not what thynges they were which he spake vnto them. Jesus therfore sayd vnto them agayne Verely verely I saye vnto you I am the dore of the shepe All euen as many as cam before me are theues and murtherers but the shepe dyd not heare them I am the dor by me yf ant man come in, he shalbe safe and shall goo in and out and fynde pasture A thefe commeth not but for to stele kylle. and to destroye I am come that they myghte haue lyfe and that they myght haue it more aboundantly.

The sermon vpon the Gospell.

IN the gospell of this day dere frendes our sauiour Christ declareth his owne propertie and offyce. and setteth out vnto vs the excedynge loue and kyndnes whiche he beareth to mankynde by a verye proper similitude wherby he resembleth hymselfe to a good shepeherd and the false preachers or prelates to theues and murthers Certaynlye all heretickes false doctours false prophetes all proude pharisees that woll iustifie them selues by theyre owne inuentions and al hypocrites be here touched And why Bycause they enter not into the shepefolde by the dore but clyme vp an other waye. What is thys clymmynge vp an other waye, Surely it is to seke forgyuenes of thy synnes ryghtuousmakinge and euerlasting lyfe by other meanes then Christe which is the waye the trouth and the lyfe hath taught. He that vseth not scripture sayth the holy doctoure. Chrisostome but maketh him an other wey vnlaufull is a thefe. And they saith he do clyme vp an other wey which teache the commaundementes and doctrines

Chrysostom

of m-

men and do trangresse the lawe. Wherfore thou entrest not in by the dore that is to saye by Christ. but an other way then scripture doth lead the as if thou wylt iustife thy self and promise thy selfe soule helth bearinge thy selfe bolde of thyne owne proper workes and not cleauing to the mercy of God. accordyng to the exemple of the publicane nor depen dyng vpon the merites of Christes passion art thou not by Christes owne iugement a thefe and a murtherer But what a greate thefe art thou yf thou also tracheit other folke to thynke the same that thou doest, by me sayeth Christ he that entreth in shall be saued But what is this shepefolde that he speaketh here of surely the shepefolde is the churche and assemble of Christen people He that woll entre into this churche any other wayes then by christe he is a thefe and no christiā person He that also wol teache any other doctrine in Christes churche than suche as Christ in holy scripture hath taught is no pastoure, no byshop no true shepeherde but a thefe rather a murthere a wolfe and it is muche to befeared leste there be at this daye many mo wolues and theues than be true he idmen and feders I saye I am sore afrayed leste the prophecye of saynt Paule be yet styl verysyed in christendome For whan he shulde departe from Ephesus and knew by the spirite of God that his death approched he called together the prestes or elders of the congregacion and amōges other wordes he sayth thus Take hede vnto youre selues and to al the flocke wherin the holy ghost hath made you ouerseers to fede and guyde the church of god which he hath purchased with his owne bloude. For Actu.xx

I am sure of this, that after my departyng shall grie-
uous wolues enter in amongst you, not sparing the
flocke. But who is the porter of this shepefold which
openeth the dore to the good and feithfull shepeherde
of Christes flocke. Surely it is the holy ghost, for he
openeth vnto him the scriptures for God, he leadeth
him into all truth. And his shepe, that is to say, his
parishyners, here his voyce, and he calleth his owne
shepe, by name, according also to the counsayle of Sa-
lomon in his prouerbes, where he sayth, Se that thou
know the nombre of thy catell thy selfe, and loke well
to the flockes. Moreouer this good shepeherde, this
good curat, this bishop, this ouerseer goeth before
his shepe and his shepe folowe him. What is this to
saye. Truly he that is a good bishop, a good pa-
stoure, and curate, will make himselfe conformable
to his doctrine, he will leade them the waye, that by
his steppes and good exemple of lyuynge, they may
walke in Christes groundes and pastures. He will
not playe the crabbe fyth whiche wolde haue taught
her doughter to go streyght, but wolde not leade her
the waye her selfe and teach her by her exemple how
to go, as it is in Esops fables. I am afraied we haue
many crabbes. Sayntt Paule wolde haue a bishop
that is to saye an ouerseer or curate to gyue good ex-
emple of lyuynge himself and to haue a good and ho-
nest reporte of straungers, leste his lyuyge be a
slaunnder to his doctrine, So doynge his shepe shall
folowe him, and shall knowe his voyce. For assured-
ly, they that be godly persones, will knowlege none
for their shepe herde but such as teache gods worde
True teachers of Christes Gospell be easely discer-
ned

S. Au-
stine.

prouer.
xxvii.

1 timo.
Titi.

ned of good christen men. And agayn the good christen men be casely discerned and knowen of true preachers. This prouerbe or parable nakedly and vnapplyed spake Jesus to his disciples. But they vnderstode not what thinge they were whiche he spake vnto them, and no maruayle. For (as saynte Paule sayeth) the fleshe perceyueth not the thinges that be ghostly. The disciples were as yet but carnall. And therfore our sauiour Christe lyke a good mayster declareth vnto them the meanynge of his parable, and sayeth, that he hymselfe is the dore of the shepe, by him who soeuer entreth in, shalbe saued and shall go in and out and fynde pasture, as who shulde say, whether so euer he turneth hym, whether soeuer he casteth his eyes, he shall fynde that shalbe for the behoufe and edeficacion of his floke, bretly to speake, God shalbe with hym, the holy ghoste shall prompte him and put hi in minde of such thinges as he ought to teach his paryshners and flocke that is committed to his charge. But (sayth Christe) as many as came before me are theues and murtheres, and the shepe dyd not heare them. Here doth our Sauioure Christe shewe vs the difference betwene the doctrine of the true preachers and the doctrine of heretikes, of false prelates and hypocrites. Nowe, they go before Christe which beare not Christe with them and which wol seme wyser than Christ, as Peter did when he rebuked Christ bicause he said that he shulde suffer death: And therfore Christ called him Satan, and bad him come aftee him. Wherfore marke the difference of Christe and of the false Apostels. Christe is the preacher of grace the pseudapostles preach mans

mat, xv

Joh. i.

merites

merities. Christ is careful for the fode of his shepe, the false Apostles seke their owne lucre and gaynes Christ seketh the glorye of the father the false Apostles steale from god his glorie. Christ quyckeneth with his word, the false Apostles kyll mens soules with wicked doctrine for the thefe commeth not but to steale, to kyl, and to destroye hytherto I haue brefly and playnly declared the parable of the shepe herde nowe it shalbe your partes good people to do acquaynte youre selues with gods worde that ye maye knowe the voice of the shepeherde from the voice of the thefe and murther accordyng to oure Sauioure Christes wordes here So doyng ye shall at laste be conducted to the most swete and pleasaunt groundes of the lyuing and shall fyt with Abraham. Isaac, and Jacob & with the aungels in heauē where ye shal se God face to face an haue fruiciō of all ioye with God To whome be all honour and glory worlde, without ende

A M E N

¶ The epistle on the wensday in witson weke Cap.ii. Chapter of the Actes.

Thargument.

¶ The sermon of saint Peter, conteynynge the prophecie of Johell.

PEter stode forth with the eleuen, and lift vp his voyce, and sayd vnto them: Ye men of yurye, and all ye that dwelle at Jerusalem, be this knowen vnto you, and with your eares heare my wordes. For these are not droncken as ye suppose, seyng it is but the thyrde houre of the daye. But this is that whiche was spoken by the prophete Johell: And it shall be in the last dayes, sayeth God: of my spirite I wyll poure out vpon all fleshe. And youre sonnes and your daughters shall prophecye, and your yong men shall se visions, and your olde men shall dreme dremes. And on my seruantes, and on my hande maidens I wyl poure out of my spirite in those daies and they shall prophecye. And I wyl shewe wonders in heauen aboue, and tokens in the earth benethe, bloud, and fyre, and the vapour of smoke. The Sunne shall be turned to darkenes, and the Mone into bloude, before the greate and manifeste daye of the Lorde come. And it shall be, that who soeuer shall call on the name of the Lord, shall be saued. Johel:ii

The sermon vpon this epistle.

IN the lesson of this present daye (good Christene people) is conteined the right godly sermon of the holy Apostle saynt Peter, wherin he soberly, coldly,

and lernedly maketh anſwere and defence to the vn-
reuerent talkynge and burly burly of the people of
all nations, whiche when they herde Chriſtes diſci-
ples ſpeake with newe tonges the great workes and
wonders of God, were partly abaſhed and aſtonyed
therat, and partly they geſted vpon them and ſayde
they were dronken and full of newe wyne.

Eraſmus in paraphraſi.

Saynt Peter therfore whiche of a fiſherman is now
become a great byſhop and paſtor ryſeth vp, not a-
lone yet, but the .xi. Apoſtles ſtandyng vp with him,
leſte (as Eraſmus doth full well note) he ought be
thought to vſurpe any tyrannye or raigne ouer his
felowes. He only ſpake the wordes, but he ſpake them
in the name of all his felowes, euen as he alone dyd
also before Chriſtes paſſion in the name of all his fe-

Act. ir.

lowes confeſſe Jeſus Chriſt to be the ſonne of the li-
uynge God. Who wolde haue thought that ſo ſim-
ple a creature and that a fyſherman ſhuld haue had
ſuche audacitie ones to haue loked vpon ſo great a
multitude. Oftentymes great Oratours when they
bringe their oration that they haue longe ſtudyed
for before, to ſpeake in a great audience of people or
before a great ruler, chaunge colours, be all mo-
ued and vtterly diſmayed. Truly this was that hea-
uenly dronkennes which they had caught of that heauenly
cup wherof the prophete ſayth. Calix meus inebrians
quam præclaruseſt. This fiſherman I ſaye ſtode before
ſoo greate a multitude, he ioyned with hym in com-
miſſion the eleuen Apoſtles, not to ayde him, but to
accompany hym. he fixed his eyes vppon the people
which were vnknowen vnto hym. he lyfted vp his
voyce and without any premeditacion at al, he ſpake

vnto

vnto them accordyng as the Lord had commaunded hym to do, Neyther speaketh he for hymselfe, but beyng the shepeherde he defendeth the flocke, which thynge he doth not with mans crafte or eloquence, but with the ayde of holy scripture. Nowe the hole multytude awayteth to heare what he woll saye. Let vs also attende, for asmoche as these thinges be spoken to all. Fyrst after he hadde ones with mouynge his hande asswaged the murmerynge of the people he beganne his sermon with suche a proheme, as myghte make them attente and desyrous to heare, without any rhethoricall flattery at all.

O ye men (sayth he) of the Juysh nation, whome it behoueth not to be vnwytinge of the law and of the prophetes and namely you which be inhabitauntes of the citie of Jerusalem where the fountayne of our religion and knowlege of the lawe is, ye haue cause perchaunce to wonder, but ye haue no cause to sklaũder. Wherfore so many of you as be here, gyue diligent eares a lytle whyle vnto me, and know the matter as it lyeth. For it stande you all vpon so to do For these men of Galilee whom ye se here with me be not drounken nor ful of newe wyne, as some of you thynke, syth it is now mornynge and but the thyrde houre from the sunne rysyng, at which tyme noman is wont to be dronke. But in these men ye se now the thynge accomplyshed whiche God longe ago promised by Johell his prophete shulde come to passe. Harken to the prophecye, and consyder whether the thing be fulfylled or not. Sklaunder not, bycause ye se a thynge vnwont, but receyue rather the grace which almyghty god offereth vnto you. For Johell beyng Thon. iiii.

inspyred with the holy goost, and seing that the tyme shuld come that God whiche at sundry tymes before had imparted his spirite to Moses and to many prophetes for your comforte and instruction wold ones at laste whan his only begotten sonne shulde come, poure oute moste plentefully the same spirite not vpon one or two (as heretofore) but vpon all nations of the worlde euen as many as wyth sounde fayth shulde receyue this glad tydynges whiche at his comm aundement we bring now vnto you: thus vttered the heuenly prophecie. It shall come to passe in the laste dayes sayth the Lorde. I shall poure out plentefullye of my spirite vpon all flesh, and sodenly your sonnes and your doughters shal prophecie and your yong men shall se visions, and youre olde persons shall dreame dreames. And truly vpon my seruauntes and my handmaydens I shall poure out of my spirite and they shall prophecie. and I shall giue wonders in heuē aboue and tokens in earth beneth, bloud and fire, and the vapoure of smoke. The sunne shall be tourned into darkenes and the moone into bloude, before that greate and notable daye of the Lorde come. And whosoeuer shall call on the name of the lord shall be saued. This my frendes hath the prophete Johell so longe ago prophecyed vnto vs. And hitherto goeth the lesson of this presente daye which conteineth the fyrst parte of saynt Peters sermon. Now as touchynge the fyrste parte of Johels prophecye concernyng the sendyng downe of the holy goost after such a plentiful sorte, the scripture teacheth vs, that it was fulfylled aboute this tyme of Pentecost, as in our sermōs before we haue fully and

Erit in nouissimis diebus.

at

at large declared vnto you. And as for the rest of the prophecie concernynge the greate trouble and terrible tokens that shall come agaynst domes day, there is no doubte but it shall come to passe. as oure Sauiour Christ hath also certified vs. But my frendes let vs be nothynge dismayed nor troubled with the remembraunce of this dradfull tyme, which no dout yet approcheth yea and shall steale vppon vs or euer we be ware, we knowe not howe sone. Onely let vs do as the prophet teacheth vs here, and we shall not nede to feare. Let vs call on the name of the Lorde and we shalbe saued. Let vs in all our aduersitie woo and trouble, yea and also in oure welthe, prosperitie and felicitie remember God, loue God, prayse God, call on God with fayth. But let it be suche fayth as shall worke by charitie Lette it be I saye a lyuely feith and no dead fayth, that may bringe forth good workes. Yf we thus do, we shall not nede to feare these terrible tokens, but we shalbe sure to be shyfted from this misery vnto immortall ioye with God. To whom be all glorie. Amen,

Mat. xxvii

¶ On the wensday in witson weke

The Gospell Jhou. vi.
Theargument.

☞ Christ teacheth vs here that onles we be renewed by the holy ghost, we can not come vnto hym.

JEsus sayd to his disciples, and to the company of the Jewes. No man can come to me, excepte the father which hath sent me, drawe him. And I will raise him vp at the laste daye. It is written in the prophetes,

and they shalbe al taught of God. Euery mā therfore that hath hard of the father and hath lerned, cōmeth vnto me. Not that any mā hath sene the father, saue he whiche is of God: the same hath sene the father. Verily, verily I say vnto you: he that beleueth in me hath euerlasting lyfe. I am ye bred of lyfe. Your fathers did eate Mānā in ye wildernes & are dead. This is that bread which cōmeth downe frō heue, ye a man may eate therof, and not dye. I am the liuyng bread which cām down frō heuen, yf any man eate of this bread, he shal lyue for euer. And ye bread ye I will giue is my flesh which I wyl giue for the lyfe of the world

The sermon vpon this Gospell.

IN this Gospell (good people) our sauiour Christe makynge answere to the murmuryng of the people agaynst him, bycause he sayd he was the bread of lyfe, and declaring that theyr thoughtes couldē not be hyd from hym, expouneth and also fortifyeth the worde that he spake, declaryng vnto them, that they had no cause to murmure amonges themselues of the thyng that he spake. Forthermore his wordes dyd not synke into theyr myndes bycause of theyr myscleue. Seyng they sawe not: and hearynge, they hard not: and beyng present they were absent. Whosoeuer commeth to Christ shal attayne to euerlastynge lyfe. But there is no waye to come vnto hym but by feith. This feith is not lightly had, but commeth of the inspiration of the father, who lyke as by the seme he draweth mens myndes vnto him: so with secrete inspirations of faith he draweth them to the sonne. He bestoweth not so great a gyfte but to suche as be

wyllynge and gredy. Who soeuer then shall merite by his prompte wyll and deuoute mynde to be drawen of the father, the same shall atteyne by Christe to euerlastynge lyfe. For our Sauiour Christe shall also rayse the dead to lyfe agayne in the laste daye; A great thing taketh he that beleueth Christ, but without the helpe of the heuenly father, he can not do it: Yet neuertheles they are not excused because they be not drawen. For the father as much as in hym is coueteth to drawe all. He that is not drawen, is in faulte hymselfe, because he withdraweth hym selfe from hym that wold drawe hym. Humane thinges Esa.liiii. be lerned with humane studye, but this heuenly lernynges not perceiued, onles the secrete inspiracion of the father maketh him an apte and teacheable harte. And this is it that longe sithens was prophecied of the prophetes to come to passe. And they all shalbe taught of God. But the desyre of this word do make many vnapt. I say it is the gyfte of God, but the indeuour must be ours. A man heareth with his bodely eares Christes wordes in vayne, onles he heare within fyrst the secrete voice of the father which breatheth the minde with an inuincible grace of faith. For God is a spirite and is nether hard nor sene, but of spirituall persons. Many haue sene and hard Christ to their damnation. And albeit the Jues boasted that God was both sene and hard of Moses and of the prophetes, yet no mortal man euer sawe or hearde god as he is. For this is only graunted to the sonne of man our Sauiour Christ. Let vs than shake of frō vs the care of this life and not so much seke for the bread whereby our bodies be fedde, as this bread which giueth euer

lastinge

lastynge lyfe. We counte the olde fathers happye which dyd eate Manna, yet this Manna preserued them not from death, and why? Not bicause Manna was euyll (sayth saynt Austine) but bycause of theyr euell eatynge. Christe is the breade whiche descendeth from heauen, whiche is signifyed by Manna. He that eateth of this breade, shall lyue for euer. But ye woll aske who this is? Saint Austine answereth in this wyse. He that is in the vnitie of Christes bodye, that is to wit, in the feloshype of the christene membres, the sacramente of whiche body all feythfull persones be wonte to receyue, when they communicate at the altere and come to godes borde, doth truly eate the bodye of Christe, and drinke the bloude of Christe, Now therfore let vs by all indeuours we can make our selues mete and apte to receyue the holye spirite of God wherby we may be drawen to Christe.

Austine.

Augustin. de ciu'tute dei li:xxi.ca.xxv

Let vs also take parte of his passions, and folowe the conuersation whiche he hadde in his fleshe. Whiche thinge (as saint Austine and others expoune this place) to eate his flesh, and drinke his bloude To whome with the father and holy ghost be all glorye AMEN.

Imprinted at Londonby Rychard Bankes

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